



"VOICE of ISLAM"

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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"Culture appears when hasad (envy) is eliminated."
(Hasan Basri)

SEEING RASULULLAH (Sallallahu alayhi wasallam) IN A DREAM

Q. If a person sees Rasulallah (Sallallahu alayhi wasallam) in a dream wearing such clothes which were not worn during his time, will the dream be authentic? Did he in fact see Nabi (Sallallahu alayhi wasallam)?

A. The Akaabir Ulama/Auliya have different views on this issue. There are three views regarding seeing Rasulallah (Sallallahu alayhi wasallam) in a dream.

First view: Shah Abdul Azeez (Rahmatullah alayh) said that if one's heart testifies that the one seen is Rasulallah (Sallallahu alayhi wasallam), then he has seen Nabi (Sallallahu alayhi wasallam) regardless in whatever form the vision is. There should be no doubt in

the heart.

Second view: Shah Rafeuddeen (Rahmatullah alayh) said that if there is even the slightest difference with Rasulallah's actual form and appearance, then the one seen is not Rasulallah (Sallallahu alayhi wasallam). For example, if Rasulallah (Sallallahu alayhi wasallam) had 20 white hairs, and if the dreamer sees 21, then the one he sees is not Rasulallah (Sallallahu alayhi wasallam). The slightest difference in any form negates the authenticity of the dream.

In substantiation of his view, Shah Rafeuddeen (Rahmatullah alayh) would say that during the age of the Sahaabah if anyone claimed

to have seen Rasulallah (Sallallahu alayhi wasallam) in a dream, they would ask the person to describe the vision he saw. If the description differed even slightly from Rasulallah's actual form and appearance they would reject it and say that it was not Rasulallah (Sallallahu alayhi wasallam).

Third view: Shah Ishaq (Rahmatullah alayh) said that if one sees in a dream that Rasulallah (Sallallahu alayhi wasallam) is dressed in the garments of the Atqiya (the men of piety/Auliya) of the age, then he did see Rasulallah (Sallallahu alayhi wasallam). If he sees Rasulallah (Sallallahu alayhi wasallam) dressed in some

other type of garb, then it is not Nabi-e-Kareem (Sallallahu alayhi wasallam).

From these differences it is clear that there is no absolute certitude on this issue. The criterion is always the Shariah. If anything in the dream is done or instructed that is in conflict with the Shariah, then it should be compulsorily set aside.

It will be haraam to give practical expression and to implement anything seen in a dream if it contravenes the Shariah regardless of whether the vision in the dream is that of Rasulallah (Sallallahu alayhi wasallam).

Dreams do not override the Shariah which Rasulallah (Sallallahu alayhi wasallam) had delivered to the Ummah from Allah Ta'ala.

AMR BIL MA'ROOF

Explaining the vital and absolute importance of *Amr Bil Ma'roof Nahyi Anil Munkar* (Commanding virtue and prohibiting vice), Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) of the 10th Islamic era, said in *Al-Bahrul Maurood*:

"A pledge has been taken from us that we shall make haste to offer *naseehat* (advice and admonition) to our brethren (i.e. to Muslims) even in a crowd of people,

and that we shall not delay it (naseehat) for another time. Frequently we forget about the matter when that time arrives. Undoubtedly, *naseehat* is goodness, and there should be no procrastination in goodness.

Abu Dardaa' (Radhiyallahu anhu) said during his khutbah to the Akaabir (very senior) Sahaabah: "*Verily, I see your hearts filled with deceit, and the (spiritual) diseases of the nations before you have come into you. I believe that*

Haqq Ta'ala has freed Himself from you (i.e. discarded you)."

This was his *naseehat* directly stated to the Akaabir Sahaabah. They were not affronted nor did they enter into a mode of self-vindication, nor did they criticize Hadhrat Abu Dardaa' (Radhiyallahu anhu) as is the practice of the moron molvis of our age who are unable to tolerate *naseehat* despite their flagrant indulgences in fisq, fujoor and bid'ah.

they are well-pleased with Him. HE HAS PREPARED FOR THEM SUCH ORCHARDS (in Jannat) beneath which flow rivers wherein they shall dwell forever. That is the great Success."
(At-Taubah, Aayat 100)

Never ever can there be any affinity between Muslims and Shiahs.

ON HIS DEATHBED

When Ameerul Mu'mineen, Hadhrat Umar (Radhiyallahu anhu) was mortally wounded by the Shiah, and death was imminent, an A'raabi (villager) came to visit him. When the A'raabi had just left, Hadhrat Umar (Radhiyallahu anhu) ordered the Sahaabah: "*Call him back!*" When the A'raabi returned, Hadhrat Umar (Radhiyallahu anhu) said: "*O my Brother! Verily, I see your izaar (lungi) below your ankles. Tuck it up.*"

Commenting, Allaamah Sha'raani (Rahmatullah alayh) said: "*Look! How he (Hadhrat Umar) had admonished in this delicate time in which he was on the verge of death. He did not give any scope to the A'raabi (by abstaining from Amr Bil Ma'roof).*"

Two vital lessons emerge

(Continued on page 9)

A SHIAH KUFR BELIEF

Among the vile kufr beliefs of Shiahs is that Allah Azza Wa Jal also commits errors- *Nauthubillah!* It is their satanic assertion that Allah Ta'ala had erred in the Qur'aan Majeed by proclaiming the Sahaabah to be the Inmates of Jannat. Proclaiming the Sahaabah to be His Beloved and the Inmates of

Jannat, Allah Ta'ala says in the Qur'aan Majeed:

"*And the Saabiqoon (the first galaxy of Sahaabah who had participated in Badr) those who were the First from among the Muhaajireen and Ansaar and those who follow them with Ihsaan - ALLAH IS WELL PLEASED WITH THEM, and*

Questions and Answers

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Q. *What is the Shariah's view regarding the fees charged by SAHUC and the Saudi government?*

A. All the fees charged by these vile authorities/scoundrels are unjust and haraam.

Q. *Two weeks after the death of his wife, a man married her sister. Is the marriage valid?*

A. The Nikah is valid

Q. *Is a Muslim marriage valid with non-Muslim witnesses?*

A. A Nikah (Islamic marriage) will not be valid with non-Muslim witnesses.

Q. *The Qiblah in our Jamaat Khaanah was planned to conform with the Qiblah of the nearby Jaami' Masjid. The carpets were fitted in accordingly. A friend with a compass found that our Qiblah direction is 27 degrees off from the correct direction. Do we have to realign the carpets? It will be costly.*

A. There is no need to re-align the carpets. The Qiblah direction which you have determined is correct. The compass act was superfluous and should not have been employed. The expert engineers from Egypt, a century ago, found that the Qiblah direction of Masjid Nabawi in Madina was not correctly facing the Ka'bah. But these moron engineers did not know that the Qiblah of Masjid Nabawi was fixed by Hadhrat Jibraeel (Alayhis salaam).

Q. *Some people say that Deoband's Darul Ifta has been infiltrated by the Yahood. Is there any truth in it?*

A. Infiltration by enemies into any Deeni institution is quite possible. Hitherto, we can say with surety that Darul Uloom Deoband's Ifta department has not been infiltrated by any Yahudi. If it had, there would have been some inclination in the fatwas towards the Yahood and Israel. Nevertheless, we are of the view that liberalism has crept into Darul Uloom Deoband. It is no longer as it was during the era of the Akaabireen.

Q. *What is the difference between Wahhaabi and Salafi?*

A. The terms, Wahabi and Salafi refer to the very same deviant sect which developed about 150 years ago in Saudi Arabia.

Q. *Which jams are halaal?*

A. All commercial jam is at least doubtful. Some people make their own jam at home. When a fruit is in season, make sufficient jam to last for months.

Q. *Is it permissible to do a course funded by an insurance company?*

A. It is not permissible to do a course funded by an insurance company. The very roots are haraam.

Q. *What is the status of the meat if the slaughterer is a faasiq-faajir? He slaughters correctly.*

A. While the meat will be halaal, it will not be tayyib on account of the fisq and fujoor of the thaabih (slaughterer). Understand well that the immorality of the thaabih exercises a spiritually detrimental effect on the meat, hence it will retard the spiritual development of the consumer and also create darkness in his spirituality (roohaaniyat). Everything has an athar (effect), both physically and spiritually.

Q. *A person in janaabat slaughters an animal. Is the meat halaal?*

A. The thabah will be valid, but it will be sinful to unnecessarily delay ghusl and to engage in thabah in the state of Janaabat without valid reason. Furthermore, for a person of Taqwa such meat is not Tayyib.

Q. *Is there punishment for neglecting Sunnatul Muakkadah?*

A. The punishment is the Fire of Jahannam for neglecting Sunnatul Muakkadah.

Q. *After Fajr Salaat, is it permissible to make Sajdah Tilaawat, and also after Asr Salaat?*

A. The Sajdah should be made as long as the sun has not risen and after Asr, as long as the Makrooh time has not commenced, perhaps about 30 minutes before sun-

A DEVIL 'MUFTI'

Q. *There has been a popular discussion on social media on Sahih Bukhari, including scholars. A Mufti Abul Layth rejects the authority and authenticity of Sahih Bukhari. He brands the Ahaadith 'absurd'. He rejects Sahih Bukhari being the most authentic book after the Qur'aan. What is his status in terms of the Shariah?*

A. According to the Shariah, this moron so-called 'mufti' is a kaafir. Social media Shaitani media. The 'popular discussion happening' on the Shaitani media is in reality a mockery of the Deen. To safeguard one's Imaan, it is necessary to abstain from the discussions of the jaahil 'scholars' who are responsible for mak-

ing a mockery of the Deen. Such vile scholars have been predicted by Rasulullah (sallallahu alayhi wasallam).

This Abu Layth character is a devil's 'mufti'. It is an insult to Knowledge to afford his stupid views of kufr intelligent debate and discussion. He is shaitaan-incarnate. These comments suffice to dismiss the jahaalat and the kufr effluvium which this devil in human form excretes.

May Allah Ta'ala save unwary and ignorant Muslims from the kufr of this shaitaanul ins (human devil). After twelve centuries this devil pops up and plots with his master, Iblees-in-Chief to undermine the Deen.

set.

Q. *After Janaazah Salaat a congregational dua is made. Is this permissible?*

A. The dua after Janaazah Salaat whether collectively made or individually is bid'ah and not permissible.

Q. *Is it permissible to make Janaazah Salaat for a mayyit who is not present?*

A. According to the Hanafi Math-hab Janaazah Salaat for an absent mayyit is not valid. For Shaafis it is valid.

Q. *Should masah on khuffain be made thrice? How should the masah be made?*

A. Masah on the khuffain is done once. The palms of the hands starting with the fingers are used to make the masah from the toes towards the ankle. It is preferable to make masah of both feet simultaneously using both hands.

Q. *Does the 24 hour rule apply from the time the khuffaain are donned?*

A. The 24 hour rule applies from the time wudhu breaks. Therefore, if one's wudhu is valid even several hours after having made wudhu, the khuffain may be donned, and the 24 hours will begin from the time wudhu breaks, not from the time the khuffain are

donned.

Q. *During the Athaan, some people kiss their fingers and rub on their eyes. Is this Sunnah?*

A. The kissing of the thumbs and rubbing on the eyes during Athaan is bid'ah.

Q. *A Maulana says that we cannot brand all Shiahs as kaafir. They do recite the Kalimah. Is this correct?*

A. The chap is ignorant. If Mr. Trump recites the Kalimah but retains his beliefs of kufr, will he be a Muslim? Shiahs – all Shiahs – in our age are kuffaar. Recitation of the Kalimah does not save them from the Fatwa of Kufr. They subscribe to vile beliefs of kufr which include rejection of the Qur'aan Majeed, branding the Sahaabah as kuffaar, slandering Hadhrat Aishah (Radhiyallahu anha) by accusing her of adultery, believing that even Allah Ta'ala errs, etc., etc. All are kuffaar.

Q. *My marriage was annulled by the Ulama Council. From when does my Iddat begin?*

A. Your Iddat commenced from the moment the Faskh (Annulment) was issued.

Q. *Is it permissible to can Qur'baani meat?*

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A) Canning Qur'baani meat is permissible.

Q. What is the ruling if the pregnant Qur'baani sheep is slaughtered and its lamb is extracted alive? Can the meat be consumed? And if the lamb is dead? A Mufti says that the meat of the live lamb is haraam even if slaughtered.

A. The Qur'baani is valid. The lamb must be slaughtered and its meat is halaal. The Mufti has erred.

Q. How should the money paid by the Provident Fund on my death be distributed to my heirs?

A. A provident fund is not the subject of Islamic Inheritance (Meeraath). In other words, you are not the owner and will not become the owner of the money which will be paid to your beneficiaries by the Fund after your death. According to the Shariah, the money which the Fund will pay will be 'gifts' from the Fund to the persons you have appointed as your beneficiaries.

Since the Shariah's Law of Inheritance does not apply to the provident fund monies, you may appoint whomever you wish from your relatives to be your beneficiaries, and you may stipulate any percentage for any one as you wish.

Q. At the nikah, the mehr was not mentioned. Is the Nikah valid?

A. Mehr is compulsory. While the Nikah is valid even if the Mehr is not stipulated, the wife has the right to refuse going to her husband as long as he does not pay the Mehr. It is the Waajib right of the wife.

Q. What or who is a zindeeq?

A. A Zindeeq is a class of kuffaar. He professes to be a Muslim and believes that he is a Muslim. He performs Salaat and generally acts as a Muslim. However, he interprets and misinterprets the Qur'aan and Hadith in such a way which conflicts with the beliefs and practices which the Shariah teaches us. He subjects the tenets of Islam to his personal opinion and fab-

ricates ideas which are in conflict with the teachings which have come down to us from the time of Rasulullah (Sallallahu alayhi wasallam). Most of these modernist juhhaal and even many westernized bootlicking molvis are zindeeqs.

Q. Eggs are boiled in water. The colour, taste and odour of the water remains the same after the boiling. Can this water be used for wudhu?

A. If the viscosity (flow/jirjaan) of the water has not changed, then it may be used for wudhu.

Q. A Salafi says that the thawaab of good deeds cannot be bestowed to others. Is this right?

A. It is wrong. Salafis are deviates. Isaal-e-Thawaab of A'maal is valid for the deceased as well as for the living. It is the belief of the Ahlus Sunnah that Isaal-e-Thawaab by means of A'maal is valid.

Q. What should a baaligh boy do if the school he attends refuses to allow him to go for Jumuah?

A. He should disregard the school's prohibition, and go for Jumuah. It is haraam to disobey Allah Ta'ala for the sake of obeying creatures. He should abandon the school, but never his Salaat.

Q. The Islamic school does not allow its pupils to go to the nearby Masjid for Jumuah Salaat. Therefore they have to perform Jumuah at the school. Is this permissible?

A. Jumuah Salaat is not valid in the school. Furthermore, those who do not go for Jumuah and rather sinfully perform Salaat in the school, may not perform Zuhr Salaat in Jamaat. They have to perform individually without Athaan and without Iqaamat. There is no such thing as an 'Islamic' school. These schools are generally the same as kuffaar secular schools.

Q. My ex-wife has obtained a court order to force me to pay an exorbitant monthly maintenance for her. Can I pay it with interest money?

A. It is permissible to pay the

haraam maintenance with interest money.

Q. A person does not believe that Jahannam is a real abode of fire. What is his status in the Shariah?

A. A person who does not believe in the existence of the physical Jahannam as described in the Qur'aan and Hadith is a kaafir. He/she is not a Muslim.

Q. Zaid is a salesman for a motor dealer. When customers bring their vehicles for trading-in or for selling, he advises them to go to another dealer down the road who will pay them a better price. Zaid feels that he is helping the customers by referring them to other dealers. Is this action of Zaid permissible in terms of the Shariah?

A. Zaid conducts himself treacherously. He stabs his employer in the back with such treachery which is haraam. Allah Ta'ala sends his Rizq to him via his employer. Zaid is biting the hand which feeds him. He is worse than a dog. His prior concern should be for his employer. It is haraam to be helpful to customers at the cost of treacherously harming one's employer. Zaid's conduct is haraam.

Q. What is the status of the earnings of a soccer-player? A Mufti says that it is permissible.

A. The chap who claims permissibility for this kabeerah sin of haraam kuffaar sport cannot be a genuine Mufti. He is a jaahil. He may be termed a mufti maajin. The earnings of a soccer player and of any type of sport are haraam.

Q. In our Masjid, a short bayaan / kitaab-reading takes place immediately after Fardh Salaat. The musallis are pressurized to sit until the end of the talk. Will it be permissible to get up and perform the Sunnat Salaat while the talk continues?

A. The Sunnat Salaat of all the Salaats, has to be compulsorily performed immediately after the Fardh Salaat. It is not permissible to delay the Sunnats until after the

BECOMING A POLICE OFFICER?

Q. Is it permissible for a Muslim to become a police officer? A Mufti states in his fatwa that it is permissible.

A. It is not permissible to become a police official in this era, not even in a Muslim country. All laws in all countries are of a kufr system. A police has to enforce the law in conflict with the Shariah. It is therefore haraam to become a police officer. If an oath of kufr allegiance has to be taken, then the chap loses his Imaan. The fatwa of permissibility is the effect of jahaalat.

bayaan. The bayaan is man-made while the Sunnat Salaat is the command of Allah Ta'ala. The Musallis should insist that the bayaans should be after the Sunnats. The kitaab-reading after the Fardh and before the Sunnats is a new bid'ah. The musallis should not sit in the bayaan. Immediately after the Fardh Salaat, they should get up and engage in the Sunnat Salaat.

Q. Is it permissible for a woman in haidh to reply to the Athaan?

A. It is permissible for a woman in haidh to reply to the Athaan.

Q. Is it permissible to use cannabis balm?

A. Cannabis balm is permissible. We understand that it is an ointment.

Q. A deceased husband never paid his wife's mahr. Is the mahr also a debt which has to be paid from the assets of the estate?

A. It is a normal debt and has to be paid in full from the estate of the deceased man to the wife.

Q. Please comment on the Loud Zikr article published by Khaanqah Zakariyyah. Is it permissible?

A. We have explained this in detail in our book, *Thikr in the Mirror of the Sunnah*. The *Thikr Jahri* (audible thikr) of the Khaanqahs of the Akaabir

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does not justify the bid'ah which is being perpetrated today in the public Musaaajid. Khanqah acts are private practices, not Sunnah practices.

Q. What is the Shar'i status of a person who says that interest is not haraam?

A. A person who believes that interest is not haraam, loses his Imaan. He becomes a *caafir* who is satanically inspired. (For obvious reasons pertaining to *khubs fil aql* prevailing in the country, we henceforth spell the term with a 'c' which gives the same pronunciation).

Q. Is it permissible to listen to the qiraa't of a clean-shaven qaari?

A. Do not listen to the qiraa't of clean-shaven qaaris. He is a vile faasiq. Furthermore, Rasulullah (Sallallahu alayhi wasallam) said: "Most of the munaafiqeen of my Ummah are its qaaris."

Q. Fasting on 10th Muharram is Nafl. Why is it necessary to fast two days?

A. Despite the fasts being Nafl, it is *Makrooh* to fast in the style of the Yahood who fast only on the 10th. Rasulullah (Sallallahu alayhi wasallam) commanded the two day fast. *Nafl* does not mean that it should be practised as we deem fit. It has to be implemented in the manner ordered by the Shariah.

Q. I read a Hadith which mentions that Rasulullah (Sallallahu alayhi wasallam) made Qur'baani of one camel for the entire Ummah. But a camel has only seven shares. Please explain.

A. You too may make Qur'baani of one animal and ask Allah Ta'ala to bestow the *thawaab* of the Qur'baani to the entire Ummah. But this will not absolve others of making their Qur'baani. Bestowing the *thawaab* and making Qur'baani are two different acts. While seven persons can sacrifice one camel/cow for their Qur'baani obligation, the reward may be for any number of people for which one intends.

Q. Is it permissible to use ferti-

lizer in which blood is an ingredient? Can bonemeal and manure be used as fertilizer?

A. It is not permissible to use najaasat for fertilizer. Blood and manure are not permissible nor the fertilizer containing blood. If the bonemeal is free from pig bones, then only will it be permissible.

Q. Some Ulama say that it is not the obligation of a wife to cook food and generally do house chores. Is this correct?

A. They talk bunkum. Rasulullah (Sallallahu alayhi wasallam) imposed the house duties on Hadhrat Faatimah (Radhiyallahu anha) when she married Hadhrat Ali (Radhiyallahu anha). The obligation of the husband is to earn and support his family, and the duty of the wife is to take care of the home.

Q. Is it permissible for a woman to spend her own money without the permission of her husband?

A. It is necessary for her to consult her husband even when spending her own money. This is Rasulullah's order.

Q. What should I do if my lawyer charges my debtors interest? Who should pay the lawyer's fees?

A. You have to instruct the lawyer not to charge the debtors interest. The debtor can be held liable for the fees, but not interest.

Also, do not be harsh when demanding payment. Some or most debtors are undergoing hardships. Be lenient with them. The Qur'aan provides only three options of merit despite the permissibility of instituting legal action for recovering debt:

- 1) Waive the entire debt. The reward is immense. The reward is much more than giving Sadqah.
- 2) If unable to waive the whole debt, waive part of it.
- 3) If unwilling to avail of the above two meritorious options, then at least be lenient and allow the debtor time to pay.

Legal action should be the very last resort to recover

MOCK-BAATIL-BID'AH 'ITIKAAF'

Q. What is the ruling on organised 'Thul Hijja Itikaaf' programme? Is there any basis in the Sunnah for this type of Itikaaf?

A. The programme dubbed 'mizan thul hijj itikaaf' is another stupid, satanic merry-making affair organized by

deviates of the moronic class of Bid'atis. The mock-itikaaf programme is bid'ah and baatil. It is not permissible. This is a new bid'ah which never existed in Islamic history. There is no basis in the Shariah for this satanic innovation.

debt from those who deliberately refuse to pay.

Q. What is the Shariah ruling about who is responsible for the maintenance of the graves of our loved ones.

In the cemetery near us, there are non-Muslim males who have spades, etc. and they maintain the graves. When a person goes to the grave of their loved one, these men come to you and start cleaning the grave, digging up and shaping it etc.

The person doing this is a non-Muslim whilst we stand there and make Dua. We often pay these chaps. Sometimes they are smelling of alcohol.

They also at times fill the graves of deceased Muslims because the Muslim men struggle to fill the graves these days.

Kindly advise us if what we are doing is correct or are we burdening our deceased loved ones.

A. What you are doing is wrong and not permissible. Relatives of the deceased should maintain the graves. It is not permissible to hire non-Muslims to fill the graves of the deceased. These people are *najis* and are always in the state of *janaabat*. Their presence in the vicinity of the quboor is abhorrent and distressing for the *amwaat*. Only Muslims should fill the graves.

Q. Is bitcoin permissible?

A. Bitcoin is haraam.

Q. Does vomiting unintentionally break the fast?

A. Vomiting unintentionally does not break the fast.

Q. Is the custom of giving the wife gifts on the Day of Aashura within the scope of the Hadith which encourages some lavishness on this Day?

A. It is not within the scope of the Hadith. Aashura is not like Christmas day is for Christians. They exchange gifts on their Christmas day. The Hadith pertains to increasing on food to be consumed, not on gifts. The custom of gifts is in emulation of the kuffaar. It is a new-fangled bid'ah. The Sahaabah did not exchange gifts or give gifts to their wives on this Day.

Q. A Muslim company which hires out utensils for functions also hires the utensils to non-Muslims. Will it be permissible for Muslims to eat and drink from the same utensils? A Moulana says that by washing, the utensils become paak. Therefore there is nothing wrong if Muslims eat from these utensils.

A. The non-Muslims use the utensils for their haraam food, even pork. Although the utensils will become paak (clean) if washed, Muslims should not use these because of the spiritually detrimental effect of the haraam food on the utensils. A chamber pot used for urinating and excreting will become paak by washing. Therefore in terms of the molvi's logic, such a chamber pot may be happily used for eating porridge, biryaani and drinking soup. Only if the density of the darkness enveloping the heart is total, will a Muslim be able to consume from this chamber pot and from utensils in which haraam meat and even pork are served and consumed.

Q. Is it permissible to create a whatsapp group for making khatam of the Qur'aan Shareef? Reciters will be allocated a certain numbers of pa-

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ras.

A. It is not permissible to create a whatsapp group for Qur'aan Khatams. It is a bid'ah. In fact, it is not permissible to invite people to even one's home for a Qur'aan Khatam. It is an act of riya (show), and a mockery of the Qur'aan Majeed. Whoever wishes to recite the Qur'aan should do so unostentatiously, and recite as much as he/she wishes.

Q. Is it permissible to use lipstick at home? What is the ruling for halaal perfumes?

A. It is not permissible to use lipstick even if all the ingredients are halaal.

Women may not use even halaal perfume if they will be leaving the house.

Q. Is ethanol halaal? I read the fatwa of a Mufti who says that it is halaal.

A. The 'fatwa' mentioned by you is incorrect. The mufti has erred. His idea regarding alcohol from products other than grapes and dates, is baseless. In terms of this mufti's convoluted logic, whisky, vodka and the vast majority of non-grape liquors are halaal as long as one drinks small quantities which do not intoxicate one. This type of mufti is a sign of the Impending Hour of Qiyaamah.

Rasulullah (Sallallahu alayhi wasallam) had predicted that the time will dawn when Muslims will legalize liquor calling it some fancy name, e.g. ethanol.

Q. Is synthetic alcohol permissible?

A. It is haraam to use even synthetic alcohol because it is an intoxicant. All intoxicants are haraam even if taken in small amounts.

Q. Please comment on the Masjid Awards programme organized by Radio Islam. Is it permissible?

A. The radio is Radio Shaitaan. This radio like all other radios are agents of Iblees. They used Deeni rhetoric to subvert and undermine the Deen. Shaitaan has convoluted their brains. The award programme is a snare of shai-

taan. It is not permissible.

Q. Is it permissible to celebrate the birthday of a child?

A. It is not permissible to celebrate anyone's birthday, not even that of a child. Birthday celebration is a kuffaar custom, hence not permissible.

Q. Is it permissible to sell tombstones?

A. It is not permissible to sell tombstones.

Q. Is it permissible to perform Qadha Salaat after the Sunnats of Fajr?

A. Yes, qadha may be performed at any time during the Fajr time.

Q. Who is responsible for the maintenance of a widow during her Iddat period?

A. The wife's expenses will be from her own share of inheritance. If there is no cash available, then her expenses will be the responsibility of her father (if alive). If not, then her brothers, paternal uncles and paternal nephews. This responsibility is not restricted to the Iddat period. It is a perpetual obligation of the close male relatives.

Q. My friend works as a caretaker of a church. Is it permissible?

A. You have to inform the friend that it is haraam to work for a church.

Q. Is kangaroo meat halaal?

A. While kangaroo meat is permissible, it is best to abstain. Numerous Fuqaha say that it is not halaal.

Q. What is the status of a person who does not believe in the physical Mi'raaj?

A. Those who do not believe in the physical Mi'raaj lose their Imaan. It is kufr to reject the physical Mi'raaj.

Q. Is it permissible for a wife to take her husband's surname?

A. It is permissible for a woman to take her husband's surname.

Q. Are the short hijabbs permissible?

A. The short hijabbs are not permissible. The outer-garment must be baggy and stretch from the head to the feet.

Q. Some people place the right

BROADCASTING DUA 'LIVE'

Q. What is the Shariah's view on live duas broadcast from Arafah? Is there a Shar'i basis for such a practice?

A. Far from there being a Shar'i basis, the basis for this new bid'ah can be found in the nafs. It is a shaitaani ploy to ruin Ibaadat with riya by the projection of an act having an ostensible outer facade of 'ibaadat' whilst in fact it is a display of shirk-e-sagheer (minor shirk) for which Rasulullah (Sallallahu alayhi wasallam) expressed considerable fear.

The live, loud and public exhibition of dua in this manner is in violation of the Qur'aanic command: "Supplicate to (make dua to) your Rabb in humility and in silence. Verily, He does not love those who transgress the limits." (Al-A'raaf, Aayat 55) The nusoos- Qur'aanic and Hadith - commanding silent dua with humility and in privacy are numerous. Loud dua

and its vociferous proclamation by means of devices are transgression of the limits mentioned in this Aayat. The meaning of 'Allah does not love', is a statement of Allah's Wrath on those who transgress the limits which He has prescribed.

This 'live', canned dua is an expression of ostentation and in total conflict with the spirit and teaching of the Shariah. Dua is a silent and private conversation which the bandah (slave) has with his Rabb. It is a secret between the slave and his Master. It is not a slogan for vociferous acquittal in the public domain.

Ibaadat is only what has been handed to the Ummah reliably from the Salafus Saa-liheen of the Khairul Quroon era. There is no basis in the Sunnah for such ostentatious projection of dua as this new-fangled 'live' dua. In fact it is not a dua.

hand on their heart after making Salaam. Is this Sunnah?

A. There is no significance in placing the hand over the after making Salaam. This practice is unfounded and bid'ah.

Q. The Muslim employees working for the Home department in the U.K. are not allowed to go to Masjid for Jumua Salaat. They therefore perform Jumua Salaat on the premises. No one from outside is allowed to join in the Salaat. Is their Jumua Salaat valid?

A. Jumua Salaat is not valid in the premises of the employer described by you. They have to make qadha of Zuhr Salaat for all the Fridays that had been performing invalid 'jumuah'. It is haraam to work for such an employer. Whilst they are suffering the calamity of being employed by the kuffaar, they should perform Zuhr Salaat individually, not in Jamaat and also without Athaan and Iqaamat.

Q. Is it permissible to consume the meat of stunned sheep and cattle? Cattle are shot in the

head with an impact gun.

A. It is not permissible to eat the stunned animals. It is not permissible to stun the animals. Numerous of these animals perish after stunning. Stunning is haraam. The animals which are subjected to the cruel act of the impact gun, are haraam. The meat is not halaal. Savages devour such carrion meat, not Muslims.

Q. What is the ruling regarding the eggs of broiler chickens?

A. Even the eggs of these chickens are diseased. Do not eat such poisoned eggs which cause grave diseases.

Q. Is the food of the People of the Book halaal?

A. The food of the Ahl-e-Kitaab (People of the Book) in the current age is not permissible, just as the meat and chickens which Muslim bodies certify as 'halaal' are not permissible. When even the food of most Muslims of this age is not halaal, how can the food

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A STUPID TABLIGHI ARGUMENT

Q. In Bangladesh, A supporter of Moulana Sa'd, vindicating his stance, says: "Luqmah is permissible to be given by the Muqtadi only. If the Imam takes the Lukmah of a person who is outside that salaah, the salaah will become invalid. In light of the above mas'alah, only the objections and naseehat of those individuals will be taken into consideration who are directly involved in the works of Tabligh Jamaat. So the objec-

tions and naseehat of those Ulema who are not directly involved in the works of Tabligh, will not be taken into consideration. Is this correct? Please comment. (Lukmah means correcting the Imaam by a Muqtadi reciting the relevant portion of the Qiraa't on which the Imaam faltered).

A. The supporter of Molvi Sa'd speaks bunkum. He is a jaahil, hence acquits himself with jahaalat. What is

his Shar'i daleel for the stupid principle he has fabricated? The analogy with Salaat is absolutely putrid and baseless. He should produce a daleel from the Sources of the Shariah as expounded by the Fuqaha to substantiate his stupidity.

In terms of his baseless principle, a person who is not involved in prostitution should not give naseehat to those who are engaging in this abomination. A person

not involved in the liquor industry, should not give naseehat to those who manufacture, sell and consume alcohol. Those not worshipping idols should not give naseehat to idolaters because they are not involved in idolatry. The Ulama who are not devouring riba and who condemn riba and the banking industry should not give naseehat to the Muslim bankers because they (the Ulama) are not involved in banking.

In terms of the ridicu-

lous principle forged by the nafs of this person, the entire department of Amr Bil Ma'roof Nahy Anil Munkar will cease operating because those who offer the naseehat are not involved in the evils which they condemn.

Furthermore, the Ulama of the Raiwand Tablighi faction are fully involved in Tabligh. On the basis of the stupid principle, Molvi Sa'd and his clique should listen to the naseehat of these Tablighi molvis.

HARAAM METHODS

Q. I said to an Aalim who teaches in a mixed school that it is not permissible. He said that according to him it was permissible because students in these schools become murtad. Committing a haraam act to save them is therefore allowed because it is the lesser of the two evils. I have seen Ulama nowadays using this argument to justify their commission of haraam for purposes of da'wah. This aalim also wears a t-cap. When I

said that it is not permissible since it is Tashabuh bil kuffaar/fussaaq, he said the Head Mufti of Jamiatur Rasheed did not say that it is haram. That is why he wears this type of cap. Is his argument valid?

A. The chap is not an aalim. He is a jaahil. The obligation of an Aalim or of any Muslim is to state the Haqq in a halaal manner. Haraam ways may not be employed to propagate the Deen. Our duty is to

state the Haqq, and for this only methods permitted by the Shariah are valid. When Allah Ta'ala has made an act haraam, it is contumacious to utilize that act for propagating His pure Deen.

If someone becomes a murtad, it is ordained in his taqdeer. It never means that the mubaligh should violate the laws of Allah Ta'ala in a futile attempt with a haraam stunt. The last naseehat of Hadhrat Maulana Yusuf Binnuri (Rahmatullah alayh)

was on this very same subject. He clearly explained the prohibition of using haraam ways for propagating the Deen. Have you seen his article?

The baseless argument about the t-cap further confirms the jahaalat of this so-called aalim. It was the way of Bani Israaeel to follow even the erroneous and baatil fatwas of their Ahbaar and Ruhbaan. Castigating them for this evil obedience, Allah Ta'ala says in the Qur'aan Majeed: "They take their

Scholars and their Saints as gods besides Allah, and also for Isaa, the son of Maryam." When it suits the nafs, these juhala molvis jump on to the bandwagon of stupid taqleed – taqleed of Ulama who are no where near to the Fuqaha whose Taqleed is Waajib. If the Head Mufti of Jamiatur Rasheed had averred that the kuffaar cap is permissible, then his fatwa is a gross error. It is not permissible to follow such blatant errors of the Ulama.

QUR'AAN TO NON-MUSLIMS

Q. According to a Mufti it is permissible to give Qur'aan copies to non-Muslims. The conditions for permissibility according to him are:

** The intention should be their guidance.*

** There should be reasonable confidence that they will not disrespect the Qur'aan. Nevertheless, it is better to give them a translation without the Arabic text.*

** If a copy with the Arabic text is given, they should be asked to purify themselves (with ghusl).*

Is this fatwa correct?

A. The fatwa is highly erroneous. The conditions stated by the Mufti are his halluci-

nations. Da'wah may not be executed with haraam methods. The idea of haraam being a valid method for Da'wah is termed *Tal-beesul Iblees* (deception and trick of shaitaan). *Hidaayat* (guidance) is from only Allah Ta'ala. Even the Ambiya were commanded to say: "Upon us is to only deliver the Message." The function of the Ambiya is delivery of the Message of Allah Ta'ala, and this Message has to be delivered in halaal methods. The Ambiya never employed haraam methods to propagate the pure Deen of Allah Ta'ala.

Furthermore, in-

stead of being guided, the likelihood of non-Muslims developing greater aversion for Islam by reading a translation is real and strong. They will not correctly understand the Aayaat pertaining to Jihad and killing non-Muslims. They will not at all understand the Aayaat because of ignorance of the variety of contexts in which the Qur'aanic verses were revealed.

The idea of there being reasonable confidence that the kuffaar will not disrespect the Qur'aan is ludicrous. The Mufti has displayed total lack of understanding of the mood of the

kuffaar in this era of hatred for Islam and Muslims. It is indeed stupid to expect the kuffaar to show respect and reverence for the Qur'aan which they believe is 'false' and a 'fabrication' of Rasulullah (Sallallahu alayhi wasallam). Asking them to take ghusl is laughable.

The Head Mufti has erred grievously with his fatwa and with this fatwa he has confirmed his lack of understanding the environment and the people with whom he deals. It is haraam to give Qur'aan copies to the kuffaar, and it is not permissible to publish translations without the Arabic text.

TAWAAF WIDAA'-THE FAREWELL TAWAAF

Q. During Hajj, our group was instructed to make Tawaaf Widaa' immediately after Tawaaf Ziyaarat even before the Sa-ee which we had to do after this Tawaaf. Was it correct to join Tawaaf Widaa' with Tawaaf Ziyaarat even before the Sa-ee?

A. No it was not correct. It is in conflict with the Sunnah, hence not proper without valid reason. Tawaaf Widaa' is the last Tawwaf. It is the Waajib Farewell Tawaaf. Farewell is bid at the time of departing. It has to be the last act of Ibaadat in the Haram Shareef. But today, the Deen has been transformed into a hobby. Hit-and-run acts are

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THE HEIRS OF IBLEES

Who are the heirs of Iblees? Just as the Ambiya have heirs, so too does Shaitaan have his heirs. The Heirs of the Ambiya according to the Hadith are the Ulama- the Ulama-e-Haqq – those who are Ulama in the meaning of the Qur’aan which states:

“Verily, only Ulama of His servants fear Allah.”

Explaining who the heirs of Iblees are, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The main concern of molvis is that their status (shaan) should not be demoted. This attitude is the meeraath (inheritance) of Iblees. Allah Ta’ala did not respond to the she-

nanigan of Iblees (i.e. when he justified his refusal to make Sajdah for Hadhrat Aadam – alayhis salaam) because He was aware that shaitaan would not be able to understand the (logical) response. Instead, Allah Ta’ala commanded: “Get out from it (from Jannat) accursed and buffeted.”

From this response it should be realized that the obsequious ones (the bootlickers), should be expelled. The duty of the Muallim is to inform (of the Haqq). To debate is not the function of the Musliheen (spiritual guides). It is the function of Madrasah teachers (when explaining to their students).”

Thus, the molvis who bootlick rulers and the wealthy, and who seek to be in the good books of the people of the dunya at the cost of proffering baseless interpretation of the ahkaam of the Shari’ah to soothe the westernized palates of deviates, are in reality the heirs of Iblees, hence we dub them the Agents of Iblees.

Don’t Pursue Superfluities

“Do not pursue what are not the objectives of the Deen. By such pursuit, the Maqaasid (objectives) of the Deen are neglected. This leads to ghulu’ (bigotry / haraam extremism) in the Deen which culminates in despising others.” (Hadhrat Maulana Ashraf Ali Thanvi)

This Malfooth applies aptly to the Tabligh Jamaat. The Jamaat has made its specific methodology of tabligh the maqsood (objective) of the Deen, hence all other branches of Tabligh including the Ulama, Madaaris and Khaanqahs are despised, and even regarded to be futile.

MORONS - THE FOLLOWERS OF DAJJAAL

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“People who are greatly enamoured by supernatural feats will be mostly the followers of Dajjaal. The need for following the Sunnah is imperative. Without this, there is deviation, hence such people (despite being professed Muslims) will follow Dajjaal. The people will not be able to escape the tentacles of Dajjaal. Only the followers of the Sunnah will be safe from Dajjaal.

Once I saw Dajjaal in a dream. He was accompanied by innumerable women and musical instruments. People who worship beauty (in haraam ways) will join Dajjaal. It is narrated in Masnawi that Shaitaan had supplicated to Allah Ta’ala for traps. When he was informed that his traps will be women, his delight was beyond all bounds. Nowadays, the peers (the fake spiritual guides) are trapped in this calamity. They worship beauty (i.e. they intermingle with women) and they act in conflict with the Sunnah.”

Comment: Just as Dajjaal will be attracting crowds with his haraam machinations, so too are his agents following in his footsteps. Shayaa-teenul Ins such as Tariq Jameel, Menk, Sooliman Moolla and many other facebook juhala are all setting the stage for Dajjaal.

The Dunya

“O People! Verily, the Promise of Allah (regarding the Hereafter) is true. Therefore do not let this worldly life deceive you, and do not let deception cast you into deception regarding Allah.”
(Qur’aan)

ATHAAB – Do Not Be Deceived

“It (the hurricane/ tornado) is a wind in which there is a painful punishment. It destroys everything (in its path) by the command of its Rabb.”

(Qur’aan)

All the forces of nature are the slaves of Allah Azza Wa Jal. They constitute His Army. The Qur’aan says: *“No one knows His armies except He.”* The variety of natural disasters – hurricanes, tornadoes, cyclones, wild raging fires, floods, earthquakes, volcanic eruptions, etc., - occur by the Command of Allah Azza Wa Jal. Nothing is accidental. The *Athaab*, in which ever form it is unleashed, accomplishes its task meticulously as decreed. The destruction it wroughts should not be understood to be accidental and haphazard. The Qur’aan Majeed states: *“Everything by Allah is according to a fixed measure.”*

When the elimination of the nation of Nabi Loot (Alayhis salaam) was decreed, the punishment came in the form of showers of stones from the heaven. The Qur’aan Majeed states: *“(The Angels) said: ‘Verily we have been sent to a nation of criminals so that we unleash on them (showers of) brimstones which are specially marked by your*

Rabb for the transgressors.” (Az-Zaariyaat, Aayat 25)

These natural disasters which are Divine Punishments are signs for Muslims for reflection and deriving lesson. The Qur’aan Majeed states: *“And, in the earth are signs for people of firm faith, and (even) in yourselves (are signs), What! Do you not heed (and derive lesson).”* – Az-Zaariyaat, 21 and 22. All over the world, natural upheavals in the form of natural disasters are overwhelming nations. Even the kuffaar in the West are now being overtaken by Divine Punishment.

Generally, the kuffaar are not punished on earth for their crimes. They will be adequately recompensed with perpetual *Athaab* in Jahannam. Therefore, Allah Ta’ala grants them much respite here on earth. However, there are certain crimes for which they too are punished here on earth with universal *Athaab*. Oppression and sexual perversion are such crimes. When these crimes become universal, then the *Athaab* overtakes them as well. Consequently, they are being punished for their oppression, homosexuality, gay’ism, lesbianism, abortion and the likes which are among the vilest crimes which

they have legalized and granted respectability and acceptability. These are the reasons for the wild fires and hurricanes which are causing great havoc in the U.S.A. and Europe.

As for Muslims, one form of Divine Punishment is the imposition of kuffaar domination. Natural disasters too are forms of Allah’s *Athaab* for us. Muslims should heed what is happening in the world by way of Allah’s *Athaab*. No Muslim community will be exempted from the terrible *Athaab* when all bounds of the Deen have been violated.

In South Africa, the Muslim community should not feel snug in its current state of opulence. The apparent ‘safety’ and indulgence in haram opulence are worldly deceptions which should not cast us into deception regarding the Sunnah of Allah Azza Wa Jal. Take lesson from the plight of the Rohingya Muslims, the Syrian Muslims, the Palestinian Muslims, etc.

The writing on the wall is conspicuous for people of intelligence. The deluges of *fisq*, *fujoor*, *bid’ah* and even *kufr* of the Muslim masses as well as of the molvis and sheikhs portray vividly the writing on the wall.

THE NEED TO FOCUS ON THE ONE WHO IS THE ACTUAL CAUSE

Allah Ta’ala is *Musabbibul Asbaab* (*The True and Actual Cause of all events*).

During the khilaafat of Hadhrat Umar (Radhiyallahu anhu), a Christian clerk was employed by Hadhrat Abu Musaa Ash’ari (Radhiyallahu anhu). When Hadhrat Umar (Radhiyallahu anhu) in-

structed him to dismiss the clerk, he (Hadhrat Abu Musa) explained that the clerk was an expert accountant. Hadhrat Umar (Radhiyallahu anhu) said that if the clerk dies then some arrangement will have to be made to replace him. Therefore, the same arrangement should be made now (i.e. on the dismissal of the

clerk).

When Hadhrat Abu Musa Ash’ari (Radhiyallahu anhu) returned, he found the clerk had died. Hadhrat Umar’s focus was on Allah Ta’ala. Similarly, when he dismissed Hadhrat Khalid Bin Walid (Radhiyallahu anhu) and appointed the weak Hadhrat Abu Ubaidah

(Radhiyallahu anhu) as the governor there was considerable surprise.

Hadhrat Umar (Radhiyallahu anhu) mentioned that the focus of the people was on Hadhrat Khaalid (Radhiyallahu anhu). The battle victories were attributed to him. The focus had shifted from *Musabbibul Asbaab*. Now that a weak man

was appointed, the focus returned to Allah Ta’ala.

When there were no reservoirs and dams, the focus was only on Allah Ta’ala. When dua was made, the rains would arrive. Now that people have become reliant on dams, the gaze has shifted from Allah Ta’ala. The rains too have decreased.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE SHAIKHS OF TODAY ARE FRAUDS

(Hadhrat Maulana Ashraf Ali Thanvi)

“If the Shaikh does not rectify any Shar’i contravention which he discerns in his mureed, then he (the shaikh) is a *khaa-in* (a fraud/abuser of trust). Such a person is not fit to be a Shaikh. When he is unable to cure the mureeds, then

why does he become an obstacle in their path? Of what benefit are such guides?

Amaanat (Trust) is not restricted to material objects. The mureeds who are subordinate to the Shaikh are also *Amaanat*. If the shuyookh are deficient in the *Islaah* of their

mureeds, then they will be frauds. A man who commits fraud in the Deen and Imaan (such as these fraudster shaikhs) cannot be trusted in anything. The shaikhs of today have ruined the Imaan of innumerable people. They conduct themselves in contravention of the

Shariah.”

Today, the meaning of *Tasawwuf* as understood by the motley of quack, bogus and fraud ‘shaikhs’, is *halqah thikr, khatm-e-khwaajgaan* and acts of bid’ah. With the display of these *bid’aat* these ‘spiritual’ cranks stay in business to promote

themselves as spiritual guides whilst they lack the haziest idea of the objectives of *Tasawwuf*. The objectives are only *Islaah of the nafs* (moral reformation) and spiritual elevation in the quest of Divine Proximity. When these quacks themselves are diseased and *jaahil*, how can they treat the mureeds?

INTERFAITH KUFR

Stating the principle of the Shariah regarding interfaith co-operation, Hadhrat Nabi Ibraaheem (Alayhis salaam) said:

“We have rejected you (*kuffaar*). Enmity and hatred have become manifest between us and you forever as long as you do not believe in *Allah, The One*.” (*Qur’aan*)

There can be no co-operation between Muslims and interfaithers. The interfaith scheme is

unacceptable to Muslims. The Deen is not a hobby nor a policy. It is the fundamental basis for our everlasting success and happiness in the *Aakhirat*.

Islam is the only absolute Truth. It is the sole repository of Truth on the basis of which will be salvation in the Hereafter. Without Islam there is everlasting perdition in Hell-Fire. Thus, there can never be any compromise with any religion. All reli-

gions besides Islam are false. Therefore the *Qur’aan* Majeed declares with emphasis:

“By Allah, the Deen is only Islam.” “Whoever searches for a religion other than Islam, never ever will it be accepted of him.”

Those who bootlick the *kuffaar* and submit obsequiously to their *baatil* interfaith overtures lose their Imaan. They will be resurrected with these *kuffaar* whom they bootlick for worldly objectives.

HARAAM FISHING COMPETITIONS

Q. Some Molvis in Kimberley have organized fishing competitions. An annual fee of R100 or R200 is paid to be a member of this fishing club. The participant in each competition pays an entry fee of R20 or R30. The winner gets all the money. They justify these competitions by saying that part of the money is for the poor. The fish is given to the poor or thrown back into the water. Are these competitions permissible?

A. How is it ever possible for gambling, cruelty and evil sport to be *halaal*? The molvis who are organizing and justifying these evil,

haraam gambling fishing competitions are agents of *Iblees*. These moron molvis are worse than *Dajjaal*. *Rasulullah* (Sallallahu alayhi wasallam) had expressed greater fear for these moron *mudhilleen* (*misguides*) than for even *Dajjaal*. Urine and faeces do not become *halaal* if cooked and fed to the poor.

These *mudhilleen* molvis of the bogus *uucsa* and *NNB Jamiat* brand have *halaalized* *fisq*, *fujoor* and even *kufr*. They have bartered away their Imaan for the miserable filth of this *dunya*.

QUR’BAANI CORRUPTION

QUESTION

A certain organisation is providing a *qurbani* service. Their policy is that NO one doing their *qurbani* through them is allowed to specifically choose their animal from the pen.

On the day of slaughter the animals will be lined up for slaughter in no specific order. Gen-

erally they slaughter approximately 120 animals (all goats). So a list is made based on a first come first serve basis. For example, Ahmed’s name appears as Number 30. Therefore Ahmed’s animal will be the 30th slaughtered animal.

After slaughter the heads and trotters and

internal organs are removed, the animal is skinned and a tag with the number of that animal is placed on the carcass only.

When collection happens then the heads, trotters and internal organs are collected in no specific order, e.g. Ahmed can collect the head for goat number 55 and the trotters for goat number 72 and the in-

ternal organs for goat number 100. Is this be ok? Is Ahmed not entitled to collect his goat’s (number 30’s) head, trotters and internal organs? Is this system valid according to the *Shariah*?

ANSWER

The whole system from beginning to end is *baatil* and *haraam*. Firstly the sale of the animals in this manner is *faasid*. It is *Waajib* to cancel a *faasid* sale. It is *haraam* to derive use and benefit from the product of a *faasid*

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THE ASSEMBLY OF THE SOULS

When all the souls of entire mankind were assembled in the spiritual realm long before the physical creation of people, they were not gathered in any orderly manner such as in rows. Some were at a distance from others; some were facing each other; some faced those whose backs were towards them.

The effect of this manner manifests in even this worldly life. Those who were close by facing one another, develop mutual love and affinity in this earthly life. Those whose backs were towards one another become strangers or enemies on earth. The soul which faced the one whose back was towards it, develops love for that person, whilst the other one does not reciprocate.

An example is the relationship between Hadhrat Mugheeth (Radhiyallahu anhu) and his wife Hadhrat Bareerah (Radhiyallahu anha). She was first a slave. Hadhrat Aishah (Radhiyallahu anha) had purchased and set her free. On attaining her freedom, being aware of the mas'alah, she annulled her marriage and separated herself from her husband. Hadhrat Mugheeth (Radhiyallahu anhu) was deeply in love with her. He walked in the alleyways grief stricken and sobbing at the separation, begging her to return. But she was adamant in her refusal. Feeling pity for Hadhrat Mugheeth, Rasulullah (Sallallahu alayhi wasallam) interceded on his behalf and advised Bareerah (Radhiyallahu anha) to return to him. She asked: 'O Rasulullah! Do you instruct me to re-

turn to him or do you advise me.' Rasulullah (Sallallahu alayhi wasallam) said that he was merely advising her. She said that since it was not an instruction she chose not to return to him." (She utilized her Shar'i right, and Nabi – Sallallahu alayhi wasallam – did not reprimand her nor was he annoyed.)

(Hadhrat Maulana Ashraf Ali Thanvi)

MOCK UMRAHS - ALL ARE FRAUDS

Question -
In their thirst for mock Umrahs, travel operators in South Africa are defrauding the Saudi Government.
They are advising prospective travellers to apply for a renewal of their passports earlier than required even though the traveller's current passport is valid and not due for renewal until after several years/months have lapsed. In other words, a traveller can have more than one valid passport and they use their latest passport to apply for UMRAH visa and they renew it again for future trips.
This means that the prospective traveller can travel for Umrah multiple times during a 24 month period without paying the additional repeat Umrah visa fee of SAR2000. This is causing the SAUDI government a loss of revenue and is a false representation of the traveller's historical travel. The contention from the prospective traveller is that the repeat Umrah visa fee is Zulm and therefore they are not liable for the Saudi Holiday Visa Fees. They also stated that the Ulema are doing it so why shouldn't they do it as well.
Please advise if this current trend is permissible for an upright Muslim.

ANSWER
The whole affair is haraam. All role players are evil and following their vain desires. The Saudi regime is kuffaar, worse than shaitaan. Going for umrah nowadays is not permissible. They labour under the intoxication of self-deception to believe that they are on an Ibaadat trip when going for these mock umrahs whilst their brethren are suffering and languishing in extreme poverty, squalor and ignorance in many places of the world.

The whole scenario is haraam upon haraam – compound haraam. Nothing of this entire affair is permissible. It is not a question of 'defrauding' the kuffaar Saudi regime. No one defrauds such a vile, kaafir government such as the Saudi, brutal, oppressive regime. In fact, if it was for a valid reason, then the act of 'defrauding' the vile, brutal, kaafir Saudi regime, would have been an act of high and laudable merit.

The issue is simply a compound Haraam from A to Z. All participants in this mock umrah saga are villains – the Saudi regime, those who go for the mock umrahs and the molvis who condone these mock acts.

The Saudi regime is evil and kuffaar. The travel agents are agents of Iblees, and those going for umrah or mock umrah are under the spell of shaitaan and the slaves of their nafs. They have a plethora of stupid and baseless arguments to deceive themselves into the belief that they are performing a meritorious act of Ibaadat, and that they are paying their Zakaat and giving other dlibs and drabs as Lillaah. But this does not justify squandering huge amounts in mock 'ibaadat' activities which are encumbered with sin from the time when leaving home until the return back home. The minds and the hearts of these people are sealed. They see goodness in baatil and in evil.

ON HIS DEATHBED
(Continued from page 1)
from the conduct of Hadhrat Umar (Radhiyallahu anhu): (1) The absolute importance of Amr Bil Ma'roof Nahy Anil Munkar. (2) The absolute importance of wearing the trousers above the ankles.
The view which the molvis and sheikhs of our age peddle on this issue, and their evil minimising of the importance of wearing the trousers above the ankles are inspirations of shaitaan.

A U.K. DEVIL INCARNATE
Q. A man, Abu Layth in the U.K., posing as a Maaliki, is propagating many weird views of kufr. Among his deviances are the following:
1) Tattooing the body is halaal.
2) Wearing earrings is halaal for men.
3) Masturbation is halaal.
4) He rejects the coming of Imaam Mahdi (Alayhis salaam).
5) He denies the Khurooj of Dajjaal.
6) He denies the coming of Nabi Isaa (Alayhis salaam).
7) He criticizes Imaam Bukhaari (Rahmatullah alayh).
8) He calls Bukhaari Shareef fairy tales.
Besides these, he has many other absolutely shaitaani ideas and teachings.
What is the status of this man who is supposedly an Aalim?
A. Shaitaan too was a great Aalim. Rasulullah's predictions have to materialize. The appearances of human devils (Shayaateenul ins) as mentioned by Rasulullah (Sallallahu alayhi wasallam) has to occur. The lout you have mentioned is one such devil in human form. Perhaps he is the Devil Incarnate, hence he disgorges the satanic effluvium listed by you.
It should be obvious to all Muslims that this villain is not a Muslim. He is a Munaafiq masquerading as a Muslim. Shaitaan has innumerable such agents prowling around the world. Their profession is to deviate Muslims and lead them to the path of Jahannam. Only those destined to be the inmates of Jahannam will follow such a shaitaani crank as the hoodlum pointed out by you.
Complicit in the kufr and fisq propagated by this human devil are the Ulama at your end. Those who maintain silence whilst the Rubbish propagates his rubbish, are also shayaateen. Rasulullah (Sallallahu alayhi wasallam) branded them 'Dumb Devils'.
Whilst the appearances of these minor Dajjaals is imperative and a cause of grief for us, they are among the Signs of Qiyaamah and have to be accepted. There is nothing surprising in their onslaught on the Deen. This type of evil and fitnah is incremental as we approach Qiyaamah.

THE DILEMMA OF AN APA

An Apa (a female teacher in a madrasah), cast into a moral and mental dilemma by the haraam immoral shenanigans of the so-called 'ulama' whose disregard for Hijaab and haraam interaction with the Apas spawn fisq, fujoor and even zina in the madrasah setting, laments:

"I don't have trust in ulama. I have taught at an Islamic school and was taken advantage of physically by the moulanas and huffaaz at the school. When I decided to tell my mom and brother, I also decided to leave the school as money was not more important than my izzat (Imaani honour). My family couldn't understand why I'm taking such drastic steps. They say that I have to just draw boundaries and move on.

I also left the madrassah which I myself had initiated. I stopped teaching as the aalim who came to help out and take charge

of the syllabus, etc. made me feel extremely uncomfortable. Although he didn't do anything physically to me, nevertheless I didn't feel comfortable with him around me. My family was and still is extremely angry with me for leaving as they feel that I am paranoid and want to isolate myself from the world.

I don't want to be in such a situation anymore as I feel that it is a place where one can lose one's honour and morality. But as long as you are within the confines of the good books of the ulama, then you are accepted.

I'm sorry If I offend people with my strong point of view but I do not trust these ulama, my surroundings, or my family. I feel trapped and I am stuck. They have no problem with the things that I see wrong and morally damaging. I feel that like I constantly have to give up pieces of myself, ex-

plain myself and lose what I feel is right to be part of this community, my family and surroundings.

Please advise me what to do in this dilemma." (*End of the Apa's lament*)

COMMENT

The haraam abuse to which the Apa has been subjected by the evil molvis posing as 'ulama', is the tip of the iceberg of the shenanigans which these holy joe molvis perpetrate in an environment which is supposed to be a bastion of piety. The entire system at these so-called 'islamic' schools is haraam. The Qur'aan is abused, the Deen is abused, the Apas are abused, and a miserable mockery of the Deen is enacted by the molvis and the shaitani organizations such as the NNB jamiat of Fordsburg which run these evil schools. And, all of the immoral dirt camouflaged

with burqas, beards and kurtahs, is perpetrated in the name of Islam.

Their hearts are bereft of the slightest *khauf* for Allah Ta'ala. They conduct themselves as if they are atheists. Only atheists have no perception of Allah's Presence and the presence of the Recording Malaaikeh under whose watchful observation every person is 24 hours of every day of his life until the moment of the extraction of the Rooh by Malaikul Maut.

Madrasah teachers and supervisors are supposed to be paragons of Islamic Morality and virtue, but these hoodlums who are the supervisors of the Apas and the schools are actually Satanists. Describing them, Rasulullah (Sallallahu alayhi wasallam) said that they are "wolves in sheep's skin and devils in human form".

Apas should not conceal the evil shenanigans

of these molvis. Imaani honour is a priceless treasure which these villains are out to rob. Expose the villains and resign from these evil schools. Allah Ta'ala is the Raaziq. Rizq is pre-terminated and sealed. The Mashaaikh say: "*Upon us is the obligation to worship Allah as He has commanded, and upon Him is the obligation of feeding us as He has promised.*"

May Allah Ta'ala save the ignorant community from the vile depradations of these moral marauders. All their institutions – their devilish radios, their jamiats and their schools – are Satanist institutions for *nafsaani* gratification. All of their activities come within the scope of the Hadith in which a Sign of Qiyaamah is said to be:

"*The dunya will be pursued with the amal of the Aakhirat and Knowledge will be pursued for reasons other than the Deen.*"

DECEPTIVE INGREDIENTS

A Brother writes: I would like to share this information, perhaps it may benefit others. Many Halaal conscious Muslims who constantly check the ingredient list of products before purchasing might

get caught in the trap of the term '*nature identical flavor*'. It gives the impression that the flavouring is as good as natural. However it is not. It is actually completely chemical and 100% un-

natural.

Regarding the chemicals and methods used to produce these '*nature identical flavors*', one will find great difficulty in getting accurate information from manufacturers, especially with regards to ethanol and alcohols used as catalysts in the manufacturing processes of these flavourants.

'Nature identical flavors' are very often found

in fruit juices that have the deceptive label of '*100% fruit juice blend*'. The 100% claim gives the impression the juice is pure however the word 'blend' means a blend of the fruit juice with any chemical muck they wish to put in.

Due to the high cost or unavailability of natural flavour extracts, most commercial flavourants are "*nature-identical*", which means that they are

the chemical equivalent of natural flavours, but chemically synthesized rather than being extracted from source materials.

Juice flavoured drinks, fruit juice cocktails and fruit juice blends may only be five to 15 percent fruit juice. Look on the product label to find the percentage of fruit juice. The only way to confirm if your fruit juice is 100 percent pure is to read the ingredient list.

QUR'BAANI CORRUPTION

(Continued from page 8)

sale. The *faasid* sale is in the category of *Riba*.

Since the Shariah's ruling was not followed regarding the 120 *Faasid* sales, the *thawaab* of the Qur'baani is destroyed and lost. The participants in the *faasid* sales are sinful. While we hesitate to say that the Qur'baani itself is not legally valid in terms of the Shariah, in practical effect in terms of the Aakhirah, it is *baatil* in view of the negation of the *thawaab* which is the primary mo-

tive for making Qur'baani.

If the purveyors of this Qur'baani project refuse to follow the Shariah, it will be haraam to deal with them. They should understand that they are making a profit of between R300 and R500 on each goat. If they are not concerned with *thawaab*, then at least they should have sufficient brains to safeguard the tens of thousands of rands of profit they will be making in the short 3 day Qur'baani period.

TABLIGH JAMAAT BOGGED IN A TRAP

Question: Having read your online pamphlets and your booklet titled "The Tabligh Jamaat", we wish to bring to your attention a few facts which we feel have been misrepresented by the correspondence that you may have received.

.....
(This is only the first couple of lines of a lengthy letter. There is no need to

reproduce the whole letter as it has no valid utility. It is merely a diversion from the evil consequences of the split in the Tabligh Jamaat).

Answer: The issue now is no longer the leaderships of the two factions of the Tabligh Jamaat. We are aware of the thuggery of Molvi Sa'd and we were the first in South Africa to

report it whilst the whole Tabligh Jamaat clique here was denying it and criticizing us. They had tried their level best to sweep the rot under the carpet. Now, these very same people are attacking Molvi Sa'd ten times more than what we had criticized. The whole squabble reeks of *nafsaaniyat*.

(Continued on page 11)

THE SUNNAH

Hadhrat Irbaadh (Radhiyallahu anhu) said: "One day Rasulullah (Sallallahu alayhe wasallam) after performing Salaat with us, faced us and delivered a most eloquent lecture which caused eyes to shed tears and hearts to quiver. Someone said: "O Rasulullah (Sallallahu alayhe wasallam)! This appears to be a farewell address. What do you advise us? Rasulullah (Sallallahu alayhe wasallam) said: "I command you with Taqwa of Allah, and to hear and obey (the Ameer) even if he is a Habshi slave. Verily whoever among you

lives after me will see severe discord. Therefore, impose on yourselves my Sunnah and the Sunnah of the rightly guided Khulafa. Hold on firmly to it (i.e. my Sunnah and their Sunnah)." These Khulafa Al-Raashideen Al-Mahdiyyeen were Hadhrat Abu Bakr, Umar, Uthmaan and Ali (Radhiyallahu anhum). They were those noblest and greatest Sahaabah, the first three of whom the Shiahs proclaim kaafir/murtad.

It is most significant that Rasulullah (Sallallahu alayhe wasallam) equated the Sunnah of the Sa-

haabah to his own Sunnah. To follow this Sunnah is compulsory. Any path diverting from this Sunnah is dhalaal (satanic deviation) which leads to Jahannam.

Confirming the doom of all sects, Rasulullah (Sallallahu alayhe wasallam) said:

"Verily, this Ummah will split into 73 sects. All of them, except one, will be in the Fire"

This Naaji (Saved) sect according to Rasulullah (Sallallahu alayhe wasallam) is the Jama'ah (Group) who adheres to his Sunnah and the Sunnah of his Sahaabah. Therefore, understand that minus the Sahaabah there is no Islam.

TABLIGH JAMAAT BOGGED IN A TRAP

(Continued from page 10)

Besides this, the actual issue now is the perpetuation of the shaitaaniyat. If the Tabligh Jamaat leaderships of the two factions in South Africa had valid Aql, they will not remain glued in the shaitaani trap which is like the glued rat traps from which a trapped rat cannot release itself.

If they had any valid intelligence, they would have booted out the leadership satanism and continued with the pure Deeni work based on the six point of the Jamaat. Instead of this, they are bogged down, in fact sinking deeper into the hole of ignominy, nafsaaniyat and

shaitaaniyat. Instead of rising above the nafs, they choose to follow Iblees by remaining enemies. Why can't they forget the satanism of Nizaamuddin and Raiwand and continue with the work as if there does not exist the haraam power struggle.

The issue is no longer the power struggle which Iblees has inspired into them. The issue is the Tabligh work which has been corrupted and reduced to nafsaaniyat by the leaderships of both factions. May Allah Ta'ala grant both groups sound Aql and extricate them from the snares of the nafs and the ploys of shaitaan.

THE FITNAH OF EID PARTIES

Eid for Muslims is not as Christmas day for Christians who make merry and indulge in sin on their supposedly holy day. While the kuffaar celebrate their holy days with parties and merrymaking, Muslims are required to spend the Days of Eid with obedience and Ibaadat. However, most Muslims are equating the Day of Eid to the occasions of kuffaar merry-making days.

Sin is inseparable from the style of merrymaking practised by Muslims nowadays on Eid occasions. It comes in the Hadith that sinning on the Day of Eid is like sinning on the Day of Qiyaamah.

The nights of Eid are like Lailatul Qadr. An atmosphere of holiness should pervade the homes on the Days of Eid. On the contrary, Eid Days are ruined with the fitnah of parties and haraam merry-

making. In many places, congregation of relatives and friends mar the holiness of Eid.

Purdah/Hijaab is scandalously violated by the throng of men and women all dressed and adorned for maximum attraction of the opposite sex. Shaitaan deceives them with the stupid argument of 'family ties'. On this pretext ghair mahaareem congregate at a house where it is impossible to

observe the degree of purdah ordered by the Shari'ah.

Furthermore, gathering for "eid" parties has no basis in Islam. It is an evil bid'ah custom which the juhaala have made incumbent. If a family member does not participate in the fitnah, he/she is accused of breaking family ties. This is the inspiration of shaitaan.

On the Day of Eid, people should remain at

home with their family (wife and children). It is not an occasion for visiting others to party and make merry. Refusing to join the merrymaking crowd is not "breaking of family ties".

Allah Ta'ala says in the Qur'aan Majeed:

"The life of this world is but play and amusement while the Abode of the Akhirat is best for those who have fear for Allah Ta'ala."

ABSTENTION FROM SIN

Hadhrat Antaaki (Rahmatullah alayh) said: "For the acquisition of Allah's Mercy, abstention from one sin even if it is a *Sagheerah* sin (minor sin), is better than a thousand raka'ts Nafl Salaat, a thousand Hajj and freeing a thousand slaves."

A PILOT IS HUMBLLED

During the British Raj of India, a ship's Englishman pilot came to Hadhrat Shah Abdul Aziz (Rahmatullah alayh), and said: "I have heard that you have some expertise in every branch of knowledge. Do you know anything about ships?" The pilot was dumbfounded by the exposition about ships presented by Hadhrat Shah Abdul Aziz (Rahmatullah alayh).

The exposition was totally unexpected. Some of

the issues about the composition and machinery of a ship were not known to even the pilot. When the pilot enquired about this expertise, Shah Saheb responded: "I must have read a book of ships in my childhood days, hence I said what I remembered." Comment: We, *The Majlis*, say that Hadhrat Shah Abdul Aziz (Rahmatullah alayh) was expressing himself on the basis of *kashf*.

DOMINANCE OF CUSTOMS

Customs have become so dominant that even the *Haqaiq (Reality and Truth)* are overshadowed and even effaced. Even senior Ulama (and Auliya) are at times helpless and they submit in silence. (Hadhrat Maulana Ashraf Ali Thanvi)

INDEPENDENCE

It is mentioned in the Taurah: "He who is contented will be independent of others."

(Continued from page 6)

TAWAAF WIDAA'- THE FAREWELL TAWAAF

presented to Allah Ta'ala as 'ibaadat' when in reality there is only an outer-facade of ibaadat, and even this outer-facade is a farce.

For the sake of convenience, the group leaders issued their haraam instruction. They were averse to returning for Tawaaf Widaa', yet their pockets are lined with money extracted from the Hujjaaj. But Hajj has become a holiday excursion, hence the total disregard for the

Masnoon acts and Masnoon methods of discharging the Ibaadaat.

It is Sunnah to perform Tawaaf Widaa' after everything else has been completed. On the way out of the Haraam for the last time, Tawaaf Widaa' should be performed. In fact, if after having done Tawaaf Widaa', one continues staying in Makkah for some time, then it is Mustahab to repeat Tawaaf Widaa'.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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(Continued from page 5)

of non-Muslims ever be halaal? The People of the Book no longer slaughter in accordance with the tenets of the Tauraah, which system was exactly the same as the Islamic system. Furthermore, the People of the Book of bygone times were religious communities. They had some conception and perception of religion. They generally practised the rituals of their religion. But today, even Mus-

lims conduct themselves as atheists. These carrion halaalizers who profess to be Muslims, certify just any filth, faeces and carrion for the boodle, and there are numerous scholars for dollars to back them.

Q. I have heard conflicting reports about the meat and chickens of Saudi Arabia. Are these halaal in Makkah and Madinah?

A. Almost 100% of the meat and chickens in Saudi Arabia

and all over the Arab countries is haraam. Even the liberal Arab Ulama have branded the meat over there to be haraam. Never should a person consume the meat and chickens in Saudi Arabia.

Q. Is congregational recitation of Surah Yaaseen Sunnah?

A. Congregational recitation of Yaseen is bid'ah, and not permissible.

Q. Is the IVF technique permissible for a woman who cannot conceive?

A. IVF is not permissible. Continue making dua. If Allah Ta'ala has ordained children for you, they will arrive at their appointed time. Allah Ta'ala is the Sole Provider.

Q. Are the products of Al Mabroor, Oasis and Amana halaal? Can one invest with them?

A. All three products are haraam. These enterprises are in conflict with the Shari'ah. It is not permissible to invest in these companies.

ONLY HE IS THE PROTECTOR

Toddler survives alone in woods

A two-year-old boy who went missing in woods in western Japan has been found unharmed after three days alone, apparently surviving on river water as volunteers hunted desperately for him.

Yoshiki Fujimoto disappeared on Sunday morning in the Yamaguchi region while out walking with his brother and grandfather, and the search for him made headlines nationwide.

Police and locals combed the woods looking for him, but it was a 78-year-old volunteer from a neighbouring region who stumbled upon the toddler on Wednesday morning.

"I shouted 'Yo-chan'," Haruo Obata told local television, a red towel wrapped around his head against the summer heat.

"He replied 'yes, here' and there he was," Obata, a retiree who regularly volunteers in disaster relief efforts, said.

The toddler was sitting on a rock, with his bare feet in a small puddle of water in front of him, Obata said.

"At first, I didn't think it was a human," he told reporters. "But there he was."

The toddler's survival is all the more astonishing given the hot weather in Japan in recent weeks, with the media saying the temperature where he went missing hit 34°C during his three-day ordeal.

The woodland area has creeks and rivers, and some media speculated that the resourceful tot, who turned two on Monday while he was missing, survived by drinking from them.

"He doesn't have any major injuries, just a few

scratches and slight dehydration," an official at the hospital treating the boy, Hiroyuki Nishihara, said.

(The Herald 16 August 2018)

Those bereft of true Faith (i.e. Islam) have no rational explanation for the safety of the two-year old toddler in the hostile environment in which he went missing. Those who have true Imaan have no difficulty understanding the safety of the boy. His safety is not at all surprising when the focus is on Allah Azza Wa Jal.

Rasulullah (Sallallahu alayhi wasallam) said that if all mankind and jinn-kind unite to cause someone harm, they will be able to inflict harm only to the degree ordained by Allah Ta'ala, and the same applies to benefit. Every infinitesimal particle operates by Allah's command. The Qur'aan Majeed says: "Not a leaf

drops (from a tree), but He is aware." It is by His intervention and command that even a single leaf drops from a tree.

In history there were cases of infants surviving in extremely hostile surroundings. Shaddaad, the kaafir king who denied the existence of Allah Ta'ala, was one such case. He was born in a jungle infested with wild animals. One stormy night his mother journeying through the forest gave birth to him. On this very occasion Allah Ta'ala ordered Malakul Maut to take her rooh. She died leaving the new-born infant all alone in that wild jungle with a cruel weather. Even Malakul Maut was overcome with pity. By Allah's command, a wolf suckled the baby who grew up to challenge the existence of Rabbul Aalameen.

Another case was that of Saamiri who had made the golden calf for the worship of Bani Israaeel.

A ROBBER

Hadhrat Amash (Rahmatullah alayh) said:

"When you see an Aalim frequenting the Sultan (or the rulers), then know that he is a robber/crook/thief."

After he was born, his mother hid him in a cave to save him being slaughtered by Fir'oun who had ordered the killing of all male babies of Bani Israaeel. Daily, Hadhrat Jibraeel (Alayhis salaam) took care of this baby.

There are no accidents in Allah's creation. Everything down to the tiniest particle and atom operate by His command. The Qur'aan Majeed states:

"Nothing of even the smallest particle whether on earth or in the heaven, even smaller or bigger than this, but it is recorded in a Clear Book."

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THE WORST VERMIN

"Verily, the worst of vermin by Allah are the deaf and dumb who have no brains." (Al-Anfaal, Aayat 22)

CONSENSUS OF THE MAJORITY

STUNNING ANIMALS -

QUESTION

I am confused regarding the *ittifaaq/ijmaa'* of the majority of Ulama. The Ulama are saying that since the majority is of the view that stunning animals is permissible, this will be the official ruling of the Sharai. There are other similar issues of difference as well. They say that since the majority is of the view that digital pictures are permissible, therefore, this will be the fatwa of the Shariah. They compare their *ittifaaq* with the *Ijmaa'* of the Fuqaha of former times. Please read the Fatwa of Darul Uloom Karachi. Please explain the issue of the *ittifaaq* (consensus) of the majority which I believe is being misinterpreted by the Ulama of the day.

ANSWER

1) The consensus (*ittifaaq*) of the majority of molvis on *baatil*, is the *ittifaaq* of the *shayateenul ins*. It is absolutely ridiculous to compare the consensus of today's ulama-e-soo' with the *Ittifaaq* of the *Jamhoor* of the *Mutaqaddimeen* era.

Ittifaaq of the majority on an issue which is explicitly in conflict with the *Nass* of the Shari-

ah, is *ittifaaq* on *shaitaan*iyat and *baatil*.

In the absence of a directive of the Shariah – in other words, if there is no *Nass* of the *Mutaqaddimeen* on an issue which is a recent development, then the issue will simply be referred to the principles of the Shariah. If it is found to be in conflict with these principles, the fatwa of impermissibility will be issued. If there is no conflict, then obviously it will be permissible.

On a new expediency of this nature, e.g., performing Salaat in a plane, so-called suicide bombing as a tactic of Jihad, printing the Qur'aan Majeed with machinery in which the ink used has alcohol, and no other ink is available, kangaroo meat, etc., etc., there is no *Nass* from the Fuqaha-e-Mutaqaddimeen. The Ulama will study such issues in the light of similar *mansoos juziyaat* and the *usool* of the Shariah, and issue their Fatwa.

In matters of this kind, there is bound to be *ikhtilaaf-e-raai'* (difference of opinion). It is not permissible to be bigoted and dogmatic and to claim that only 'my' view is the Haqq and the view of the others is *baatil*. But on issues on which there

exists explicit rulings of the Shariah which have been transmitted from the era of *Khairul Quroon*, the slightest divergence will be intolerable and unacceptable. Opinion and the consensus of the majority of donkey-molvis and sheikhs are the effluvium of the nafs and the stunt of Iblees.

Furthermore, the majority view in cases of this nature, i.e. new expedencies, being consensus of the *jamhoor Ulama-e-Haqq* of the time, will be acceptable while at the same time, this *ittifaaq* of the *Jamhoor* of the current era will not be binding on the dissenting Ulama. However, on issues where there exists *Nass* of the Shariah, any view which is in conflict, be it the opinion of the so-called *jamhoor* of the time, will be *mardood* and *mal-oon*, and those who follow such *baatil ittifaaq* will come within the scope of the Qur'aanic castigation: "They take their *ahbaar* and *ruhbaan* as gods besides Allah and also (they take as god) *Maseeh*, the son of Maryam."

This type of *baatil ittifaaq* is on an issue such as stunning animals prior to *Thabah*. *Thabah* is *Mansoos Alayh*. The full tareeqah of *Thabah*, from be-

ginning to end, is *Mansoos*. Changing any *mas'alah* in this system without valid Shar'i cause is *baatil* and *haraam*. It will be *Tahreef-e-Shariah* (interpolating and mutilating the Shariah). In terms of the *Nass* of the Shariah, inflicting injury on an animal prior to *Thabah* is *haraam*. The infliction of injury is of genus significance. It covers all forms of injury. Even the act of sharpening the knife in front of the animal which is to be slaughtered is prohibited. When such an indirect act which is not a physical act of injury is also prohibited, then to a far greater degree will the brutality of stunning be prohibited.

Now, since infliction of injury is *haraam* by the *Nass* of the Shariah, the *ittifaaq* of a whole world of moron molvis will be *baatil*, and it will be *haraam* for even the *awaam* (the masses) to submit and follow. They will come within the criticism stated in the aforementioned Qur'aanic aayat.

Ittifaaq of *Jamhoor* never means validity of an *ittifaaq* which is in conflict with any *Nass* of the Shariah or which abrogates a Shar'i *hukm*. Any *ittifaaq* of the *jamhoor* molvis of this era which gives precedence to a method or concept of the *kuffaar* over and above the method ordained by the Shariah, is *kufir*. Precisely for this reason has Hadhrat Thanvi (Rahmatullah alayh) said that approval of stunning is tantamount to *kufir*.

2) We have as yet not read the fatwa of Darul Uloom Karachi. However, we must say that the fatwas issued by this institution are not necessarily reliable. They condone *sareeh* (explicit)

(Continued on page 7)

Once Rasulullah (sallallahu alayhi wasallam) offered the following *naseehat* to Hadhrat Anas Bin Maalik (radhiyallahu anhu):

"O Anas! Make a proper Wudhu, then there will be barakat in your life and the Recording Angels will love you. Make a thorough ghusl-e-janaabat. Under every hair is impurity. Sins will then be forgiven. Perform Salaatul Dhuhaa constantly. This is the special Salaat of repenters. Perform Salaat. Perform Salaat day and night

RASULULLAH'S NASEEHAT

punctually. The Angels will make dua for you. Perform Salaat correctly, for Allah loves such a Salaat.

If you can, always remain with Wudhu. You will then not forget to recite Kalimah Sha-hadat at the time of Maut. When entering the home, greet the inmates of the home (i.e. Say: Assalamu Alaikum). This brings barakat in the home. Greet every Muslim in the road. This results in sweetness of

Imaan. And forgiveness for the sins committed in that road. Never entertain envy nor harbour malice for any Muslim for even a moment.

This is my way. Whoever adopts my way loves me. He will be with me in Jannat. O Anas! If you guard this naseehat of mine and act accordingly, then Maut will become beloved to you. In Maut is hidden peace for you."

Questions and Answers

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Q. A person claims that there is no such angel as Izraaeel (the Angel of Death). The Qur'aan does not mention him. Please comment.

A. The person is a *jaahil* at the minimum. He may also be a *kaafir* for rejecting what is substantiated by the highest class of *Ahaadith*. The Qur'aan mentions that Malaikul Maut is the Angel of Death, and the most authentic Hadith mentions that his name is Izraaeel.

Q. A Shaafi woman married without the consent of her Wali. She was not represented by a male. With two witnesses the *nikah* was performed in her presence. Is the *nikah* valid?

A. The marriage according to the Shaafi Math-hab is *baatil*. They are living in the state of adultery. Marriage without a male Wakeel is not valid for Shaafis.

Q. What are the laws regarding *Aqeeqah* animals?

A. The rules pertaining to *Aqeeqah* animals are the same as the rules for Qur'baani animals. Two goats/sheep for a boy, and one for a girl. However, if one cannot afford, then even one will suffice for a boy.

Q. Is it permissible to throw bones in the dirt bin?

A. It is permissible to throw bones in the bin. It is better to leave the bones somewhere outside for dogs. Also, according to the Hadith, bones are food for the jinn. A passing jinn may eat the bones. Recite Bismillaah when putting the bones outside.

Q. How many verses are there in the Qur'aan Shareef?

A. The Qur'aan Majeed has 6666 Aayaat according to Hadrath Aishah (Radhiyallahu anha). There are other versions also which vary between 6212 and 6616. The differences stem from the method of counting the verses. For example, some authorities regarded a certain passage to be two aayaats whilst others considered it one verse. But the content matter is the same according to all authorities.

Q. Does the Law of Inheritance

apply to a compulsory Provident Fund?

A. The Law of Meeraath (Inheritance) will not apply to the compulsory provident fund. The money will be for the beneficiary of the Fund.

Q. Is it permissible to bury a person with a Ta'weez?

A. It is not permissible to bury a person with a Ta'weez or any writing of the Qur'aan or Hadith.

Q. Is it permissible to lease office space to a Muslim female accountant and lawyer?

A. It is not permissible to lease office space to a Muslim female accountant and lawyer. It is *I'aanat alal ma'siyat* (i.e. aiding in sin), and this is *haraam*.

Q. Fajr time at our place begins at 5:45 a.m. Until what time is Tahajjud valid?

A. Tahajjud Salaat time ends when Fajr time begins. Therefore, if Fajr time begins at 5:45, then Tahajjud will end at 5:44.

Q. A family member is well to do and to a certain extent very religious as well. However he habitually involves himself in *riba* dealings with the banks. He justifies his actions by saying that to deal with the *Riba* banks is better than dealing with *Al Barakah*. He also says that he is giving interest, not taking interest. Is it permissible for this person to contribute *Lillah* and *Zakaat* to charity when he owes millions to the bank?

A. His arguments are spurious and baseless. His justification of *riba* is satanically inspired. Rasulullah (Sallallahu alayhi wasallam) said that the taker and the giver of interest are equal in the sin. Dealing with the *kuffaar* *riba* banks does not justify paying them interest. Dealing with them is permissible for operating accounts to facilitate business transactions, not for taking loans and paying interest.

As for *Zakaat*, minus his debt of millions, if he has the *Nisaab* value, then he has to pay *Zakaat* thereon. Example: Debts R5 million. *Zakaat* assets (gold, cash and stock-in-

GREETING A FAASIQ

Q. The Majlis mentioned that it is not permissible to initiate *Salaam* for a clean-shaven man although one may respond to his *salaam*. The Ulama at our place are asking for the reference as they are not aware of this.

A. If the Ulama at your end are unaware of this simple *mas'alah*, then they should hang up their gloves. It is as simple as the *mas'alahs* pertaining to *Wudhu*. If they believe that we have erred, they should state their refutation and bolster it with evidence. We shall then respond, *Insha-Allah*.

In fact, we may have erred by having said that it is permissible to respond to the vile *faasiq's* *salaam*. The actual *mas'alah* is that one should not

respond to even his *salaam*. It is not permissible to offer *Salaam* or to respond to the *salaam* of a person whilst indulging in sin, e.g. whilst a barber is shaving someone's beard or cutting a *haraam* haircut, or a person is listening to music, or eating *carion* *haraam* chicken/meat, or speaking to a *ghair mahram*, etc., etc.

A beardless man is perpetually under Allah's Curse. He is *mal-oon*. Allah's *ghadab* and *la'nat* descend on him every second. Greeting such an accursed creature is not permissible. Offering *Salaam* is to honour a person. Rasulullah (Sallallahu alayhi wasallam) said: "When a *faasiq* is honoured, the *Arsh* of Allah shudders."

trade) R6 million. He has to pay *Zakaat* on R1 million. It should also be understood that long term debts such as bond payments over a decade, should not be considered to be 'debt' for the purposes of calculating *Zakaat Nisaab*.

As for *Lillah*, we understand that this person is 'well to do'. He leads a life of opulence and basks in luxury. Just as he spends and wastes for unnecessary luxuries, he should spend in the Path of Allah Ta'ala also.

Q. The Masbooq joined the *Jamaat* in the *Qa'dah*, after the *Imaam* had made *Sajdah Sahw*. Should he make *Sajdah Sahw* when completing his *Salaat*?

A. In this case, the Masbooq does not have to make *Sajdah Sahw*.

Q. If one joins the *Jamaat Salaat* after two *raka'ts*, should he recite *Surah Faatihah* and a *Surah* in both *raka'ts* which he fulfils after the *Imaam's Salaam*?

A. In both *raka'ts* *Surah Faatihah* and a *Surah* have to be recited by the Masbooq (the latecomer).

Q. Nowadays, Muslims are saying 'mosque' instead of *Musjid*. Is this permissible?

A. In fact, the entire lifestyle of Muslims is anti-Sunnah and anti-Islam. Muslims have fully adopted the lifestyle of the *Yahood* and *Nasaara*. There is therefore nothing surprising when they say: 'mosque' for *Musjid*, 'god' for Allah Ta'ala, 'prophet' for Rasulullah (Sallallahu alayhi wasallam). There remains today nothing of Islam in Muslims.

Predicting these times of *kuffaar* emulation by Muslims, Rasulullah (Sallallahu alayhi wasallam) said:

"Soon shall there dawn an age when nothing of Islam will remain except its name; nothing of the Qur'aan will remain except its text; the *Musajid* will be beautiful ornate structures, but devoid of guidance. The worse of the people under the canopy of the sky will be the Ulama. From them will emerge *fitnah*, and the *fitnah* will rebound on them."

Q. According to the Shaafi Math-hab, can a father force his *baaligh* child to marry someone he/she does not want to marry?

A. It is not permissible for a father to force his child to get married to someone the child does not want to marry. This

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is according to all Math-habs.

Q. Today just before Jumuah Salaat starts, 5 or 6 kuffaar women enter the masjid. From their knees down to their feet, they were uncovered. These women were running some kind of political campaign. When they entered the masjid they all faced the musallis and started talking about the campaign. Then the President of the masjid starts praising them and said that all Muslims should vote for her and she is always welcome to come in the masjid. He invited her to lunch with him publicly. Was all of this permissible? Please comment on this.

A. What was allowed to happen in the Musjid when the kuffaar, half-dressed women entered is atrociously haraam. Those who had allowed them into the Musjid are guilty of having committed heinous sins. Perhaps this jaahil 'president' of the Musjid is not even a Muslim. He may be a munaafiq. He has allowed zina of the lesser kinds to take place right inside the Musjid on such an auspicious occasion as Jumuah. These evil happenings are signs of Qiyaamah. They will still commit the ultimate act of zina in the Musjid. The Athaab of Allah Ta'ala will overtake Muslims for their flagrant indulgence in such heinous sins. They terribly defiled the sanctity of the Musjid.

Q. Person A lives in a Sectional Title Scheme. He owns the unit together with a garage. Whilst the electricity used by each owner in his/her respective unit is billed independently to such owner, the electricity used by the owners in their respective garages is not paid by such owners but rather is billed on the common property electricity usage. Person A uses his electricity point in his garage to operate refrigerators. The trustees of the Scheme have objected to this as this unnecessarily increases the electricity bill which they believe is unfair as A does not pay for the additional electricity which he uses in his garage but rather, each

owner contributes equally for the common property electricity usage. Despite having been advised not to operate refrigerators in the garage, A refuses to comply. Kindly advise whether it is permissible for A to operate refrigerators from his garage, given the fact that he is not paying for the usage?

A. In the scenario explained by you, it is not permissible for Person A to use his garage electricity point for fridges, etc. In so doing, he is passing the expense, the greater portion of it, to the other tenants. This is khiyaanat and zulm.

It is necessary for Person A to enter into a compromise settlement with the other tenants to reimburse them for his unlawful use of electricity thereby compelling others to pay for his usage.

Q. Some people are organizing a charity bike ride across Gambia for some charity projects. Is it permissible to contribute towards this project?

A. It is haraam to contribute to projects of Shaitaan. The bike-riding act is a stunt of Shaitaan. Allah's Projects are not in need of acts of satanism. Spoiled garments cannot be purified by washing with urine. Haraam acts for charitable projects do not become halaal. The organizers of this project are under the spell of the devil.

Q. What is the meaning of fujjaar?

A. Fujjaar is the plural of faajir. A faajir is an immoral person. The feminine is faajirah (singular), and faajiraat (plural).

Q. Was Bilqees, the Queen of Sheba a jinn?

A. Bilqees was not a jinn. She was a human being. There is a narration mentioning that she was a jinn, but this is incorrect.

Q. In the Hadith it is mentioned that Rasulullah (Sallallahu alayhi wasallam) refused to eat milk and honey together. Is it harmful to have milk and honey together?

A. This was not because mixing honey with milk is harmful physically or for the

health, but because it was too luxurious. Austerity demands that one should not satisfy the desires of the nafs at all times and in all things even if permissible. When Nabi (Sallallahu alayhi wasallam) declined to eat both, he stated explicitly that it was not haraam to have both together. In matters of food, Rasulullah (Sallallahu alayhi wasallam) and his household were very austere.

Q. Is it permissible for a woman to wear high-heeled shoes to please her husband?

A. It is haraam for a woman to wear high-heeled shoes even if the husband requests it. It is not permissible to obey the haraam wishes of the husband.

Q. Is it permissible to have fake eyelashes to please the husband? The lashes will not be of real hair.

A. Fake eyelashes are haraam even if not made with real hair. The husband's wish may not be accepted in haraam matters.

Q. A Muslim giving a talk on a radio station, first greets with the Hindu greeting of 'namaste', then with the Islamic Salaam, then with other greetings. Is this permissible?

A. It is haraam to greet with the Hindu greeting of 'namaste'. While other forms of kuffaar secular greetings are also prohibited, the Hindu religious form of greeting is worse. It is kufr. The fact that he gave it preference over 'Assalaamu Alaikum', mentioning the latter after the Hindu greeting, renders him a kaafir.

Q. Is it permissible for me to distribute the flyers of a Muslim restaurant which also sells haraam food?

A. It is not permissible for you to distribute the flyers of a restaurant which sells also haraam foods. You will be aiding in sin and transgression. The Qur'aan, prohibiting this, says: "Do not aid one another in sins and transgression."

Q. A person does not move his lips when performing Salaat. It

TOBACCO

Q. Is it permissible to sell tobacco and cigarettes? Is the income halaal? A Mufti says that it is permissible and the earnings of it are halaal.

A. The mufti is the type whom the Fuqaha label as 'maajin' (a moron, a buffoon, a chap lost in compound ignorance). Tobacco is extremely harmful for the health. It causes cancer and a host of other destructive diseases. It ruins the health and the brains of the user. Such harmful and poisonous substances are haraam. One of the elements of hurmat (prohibition) is dharar (harm). A harmful substance is haraam. Ingesting poison is haraam whether the effects of the poison are immediate or delayed (slow-poisoning) such as tobacco.

In addition to the destruction tobacco inflicts on the body, brains and the rooh, its odour is offensive to Musallis and the Malaikah. People reeking of the vile stench of tobacco should ensure that they change their stinking dress when going to the Musjid. The offensive stench percolates from the body onto the clothes.

Since tobacco is haraam by virtue of the element of dharar, it is haraam to sell it. The earning derived from this poisonous substance is likewise haraam. It should be given as Sadqah without niyyat of thawaab.

appears that he reads in his mind. Is his Salaat valid?

A. It is necessary for the musalli to hear his own voice when performing Namaaz. If he reads in his mind, his Salaat will not be valid.

Q. Is it correct that on the Day of Judgment, the kuffaar will be entitled to take the deeds of Muslims for their rights?

A. Yes, on the Day of Judgment, the kuffaar will supplicate for their rights which Muslims had usurped and vio-

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lated here on earth. The good deeds commensurate to the violation of their rights will be transferred to the unbelievers who will then temporarily (maybe centuries) live in a kind of paradise.

Q. Is it permissible to have one's nikah performed in a Barelwi Masjid by a Barelwi Imaam? The Sunni Masjid is at a distance.

A. As far as possible abstain from the Barelwi Imaam and the Barelwi Masjid for the Nikah. The Nikah should be performed in the Masjid which is at a distance. It is not good to have one's nikah performed by a faasiq, bid'ati grave-worshipper.

Q. A baby died a couple of hours after birth. Is the baby to be given the usual ghusl and kafan etc.? Does Aqeeqah have to be made?

A. If the baby is born alive and survives for even a minute, the normal Janaazah service will apply. There is no Aqeeqah if he/she dies before seven days.

Q. A sexual pervert wants to embrace Islam. What if he continues with his perversion, e.g. he may be a gay?

A. Any person can convert to Islam regardless of the type of sinner/criminal he may be. As long as he believes in all the beliefs and teachings of Islam he will be a Muslim even if he is not a practising one. If he believes that his acts of sexual perversion are haraam, then he will remain a Muslim. However, if he does not believe that his sins are sins, then he will cease being a Muslim.

Q. How many Takbeer Tashreek should Maaliki recite in the Eid Salaat? From which day does Takbeer commence and when does it end?

A. According to the Maaliki Math-hab, reciting Takbeer Tashreek is *Mandoob* after 15 Fardh Salaat, beginning with Zuhr on the Day of Eid and ending after Fajr on the fourth day. That is, Eid and the next three days. This is *Mandoob* for all, not only when in Jamaat.

In the Eid Salaat according to the Maaliki Math-hab, there are six Takbeers after Takbeer Tahreemah to be recited before the Qiraa't in the first raka't. In the second raka't, there are five Takbeers in Qiyaam before the Qiraa't.

Q. A flat has been made waqf for a musalla (jamaat khanah). The musalla has an appointed Imaam and the five Salaat are performed at fixed times. Will the rules of a Masjid apply to this musalla? Will I'tikaaf be valid? Should the Masnoon duas on entering and exiting a Masjid be recited? Do we have to make Tahyatul Masjid Salaat on entering?

A. The laws of a Masjid do not apply to a musalla. I'tikaaf is not valid in a musalla. It is not a Sunnah to recite the Masjid-entry and exit dua, nevertheless, it is permissible.

The Ramadhaan I'tikaaf in the musalla will not be valid. There is nothing to prevent a person from secluding himself for Ibaadat in the musalla during Ramadhaan or at any other time during the year.

Tahyatul Masjid is not Sunnah for a musalla. Nevertheless, one may recite these duas.

Q. Is it permissible for a person in the state of janaabat to enter a jamaat khaanah?

A. A person in the state of janaabat may enter the musalla. However, one should not do so unnecessarily. It is necessary for a Muslim not to delay ghusl. It is not permissible to wander around in the state of janaabat. Maut can strike one at any moment. Only if there is a real need, may one delay the ghusl.

Q. Is it permissible to perform a jamaat in a musalla before or after the main jamaat?

A. Yes, it is permissible to make one's own jamaat before or after the main jamaat.

Q. If the safar distance of 77 km is covered in less than three days, will the traveller still be a Shar'i musaafir?

A. Even if the 3 days distance is covered in a couple of

minutes as is the case with planes, the person is a musaafir.

Q. Is homeopathic medicine permissible?

A. Homeopathic medicine will be permissible if it does not contain alcohol, or animal ingredients. However, if no haal remedy is available, then it will be permissible to accept medicine with haraam ingredients.

Q. How do we reconcile between the Aayat of not being able to see Allah in this world and the claim of some Auliya that they had seen Allah Ta'ala in their dreams?

A. Seeing Allah Azza Wa Jal with the physical eyes and seeing a Vision in a dream are two issues as different as heaven and earth. While the former is an issue reserved for us in Jannat, the latter is a possibility on earth for anyone. Since there is no conflict, there is no need for a reconciliation. A reconciliation is necessary only if there is a conflict. A conflict would have developed only if the teaching was that seeing Allah Ta'ala even in a dream is not possible.

Q. Is it permissible for a woman to go out of her home to teach in a madrasah where the laws of purdah are strictly observed?

A. We have to answer your question in the context of prevailing circumstances. We are not aware of any girls madrasah where Purdah laws are strictly observed. You are perhaps not aware of the Shar'i concept and meaning of Purdah. Almost all people labour under the baseless misconception that purdah refers to only the outer-cloak and the niqaab. To understand what Qur'aanic Purdah is, read our two booklets on Hijaab. If you do not have these books, we shall forward same to you if you are interested. In the circumstances, it is not permissible for a woman to leave home for teaching in a madrasah.

Q. At a girls madrasah they practise one and half hours daily on singing nazams in

RUQIYAH

Q. Please comment on Ruqiyah. Is it permissible to charge a fee for ruqiyah? They charge about R400 per person. They are doing a roaring trade with Ruqiya.

A. This profession is not permissible. Writing *Ta'weez* and *amaliyaat* is permissible. But it is not permissible to make it a profession to earn money. These Raaqis (professional ruqiya performers) are bogus. They are mercenaries who take gross and haraam advantage of the ignorance of people to extragate money from them. Just imagine R400 for a five minute job which in terms of the Shariah is not a valid job.

They coin tens of thousands of rands every month on account of the gross ignorance of people. They cite the Hadith to justify their extraction of money for their little salt and water potion on which they recite and blow. The episode in the Hadith does not pertain to professionalism. The Sahaabi who had recited Surah Faatihah which cured the patient, was not a professional Raaqi. Ruqiyah was not his business for making money. A group of the Sahaabah was on an expedition. The gift of sheep was accepted. That is the be all of the incident.

The Sahaabi did not open a Ruqiyah shop. These current-day bogus raaqis are emulating the sangomas and other professional frauds who set up shop and advertise their fraudulent spiritual and magical powers for curing every sickness and every problem under the sun, but not a single problem is solved/cured with the satanism they practice.

Stay far - very far from raaqis. They will drive you into paranoism. You will become mad with paranoia when entangled with raaqis.

preparation for their jalsah. What is the Shariah's ruling? The teachers argue that it is permissible since little girls had sung a nazam when Rasulullah (Sallallahu alayhi wasallam)

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arrived in Madinah.

A. These teachers (moron apas) are *jaahil*ahs. They are experts in *baatil* and the only *mas'alah* which they know and flaunt is an extraction from Beheshti Zewer that it is not the duty of the wife to serve her husband. She need not cook the food nor attend to the household obligations. Her job is only to sleep her life away, indulge in nonsensical talk and gossip. Their opinion on the issue of singing is baseless. This topic has been explained in detail in our book, *Sautush Shaitaan (The Voice of the Devil)*. These apas are traps of Iblees.

Q. Is apple cider and apple cider vinegar halaal?

A. Apple cider vinegar and apple cider are permissible. It is very beneficial for the health.

Q. In Australia animals are stunned before slaughtering. Is the meat halaal?

A. All over the world they stun animals before slaughtering. It is not permissible. The meat of stunned animals should not be consumed. Such meat is *haraam*.

Q. Is it permissible to eat the fruit growing on Musjid trees?

A. It is permissible to eat the fruit growing on trees in the Musjid's grounds. However, if it was the intention of the trustees when planting the trees to sell the fruit for the Musjid's income, then it will not be permissible to eat the fruit.

Q. Is it permissible to invest in Amaanat Holdings?

A. Amaanat Holdings is a *haraam* company. It is not permissible to invest in this *haraam* company.

Q. A woman has become a murtad. What action should be taken against her?

A. In this country no action can be taken against the *murtaddah* woman. Only the parents, the family and friends should sever all ties with her. It is *haraam* to have any association with the *murtaddah* girl. She should be deleted from the will of her parents.

Q. The kuffaar media are regularly attacking and condemning Islamic practices. How can we be protective of the Deen?

A. What is so surprising about media attacking the Deen? The worst shayaateen attacking the Deen are people who profess to be Muslims such as all these fake facebook molvis and sheikhs, and the modernists. The need is to protect the Deen against these shayaateenul ins, not against the kuffaar media.

Q. Almost all the Ulama abstain from Nahyi anil munkar. They speak only on virtues, hardly ever on the evils in the community. Why are they so afraid to speak the truth?

A. Abstention from *Nahyi anil munkar* is a Sign of *Qiyaamah*. The molvis and sheikhs have all become dumb devils. Not are they only dumb shayaateen, they in fact introduce and promote *fisq*, *fujoor*, *bid'ah* and even *kufr*. The condition of the molvis and sheikhs in this age is absolutely rotten – they are rotten to the core.

Q. A Salafi scholar states that the kitaab, Fiqhul Akbar, attributed to Imaam Abu Hanifah (Rahmatullah alayh) is unreliable. What is the status of this kitaab?

A. *Fiqhul Akbar* is highly reliable and authentic. The Salafi 'scholar' who condemned this authoritative work of Imaam Abu Hanifah (Rahmatullah alayh) is a moron. He dwells in *jahaalat*. Salafis are all *juhala*. They suck corrupt information from their thumbs to bolster their *jahaalat*.

Q. I find it difficult to concentrate during Salaat. Too many stray thoughts disturb me. How can I rid myself of such thoughts?

A. Everyone finds it difficult to concentrate during the *Salaat*. The primary cause for this is our lifestyle. The eyes, tongue, ears and the body are generally not guarded against evil. Looking at females, talking futility and sin, listening to *gheebat*, etc., cellphone/facebook addiction, consuming *mushtabah* and *haraam*

food and many other acts of our daily life pollute our brains and minds. One should thus not expect a good concentration in *Salaat*. Improve on your piety and *Thikrullah*, then, *Insha-Allah*, the incidence of *shaitaani wasaawis* in *Salaat* will decrease, and concentration will improve.

Q. A sheikh says that if a person is buying a house for the first time, it will be permissible to acquire a bank loan. Is his view valid?

A. Regardless if a person is a first time buyer, dealing in *riba* is *haraam*. The one who claims that it is permissible is a *jaahil*.

Q. Is Zakaat payable on fixed property?

A. If property has been purchased for reselling, then there is *Zakaat* payable on the current market value of the property. If it has been acquired for rental income, not for reselling, then *Zakaat* is not payable on the property.

Q. A brother is trained by a female instructor in martial arts. Is this permissible?

A. Nowadays millions, not thousands, of professed 'Muslims' are not genuine Muslims, hence they believe in innumerable *haraam* activities to be *halaal*. If this scoundrel whom you call a 'brother' was a Muslim at heart, he would automatically understand that he is indulging in *zina* when he trains with a prostitute female trainer.

Q. What is the difference between Makrooh Tahrimi and Haraam?

A. The difference between *Makrooh Tahrimi* and *Haraam* is only technical. It applies to the type of proof on which it is based. But for practical purposes, both *Makrooh Tahrimi* and *Haraam* are the same because the consequence of both is punishment in the Fire of *Jahannam*.

Q. If one raka't of Eid Salaat is missed, how should it be performed?

A. If a *raka't* of the *Eid Salaat* is missed, then after the Imaam's *Salaam*, the *musalli*

BROILER CHICKENS AND PIGS?

Q. Is it true that broiler chickens are genetically modified with pig?

A. We are not aware if broiler chicken is genetically modified with pig. This needs to be investigated. If it is, then it will be *haraam*. Besides this, broiler chickens are diseased and should not be consumed. The entire broiler chicken industry, every step in this wicked satanic process, is *haraam*. It is not permissible to consume these rotten, stinking, diseased carrion chickens. The very first fundamental requisite of the *Tasmiah* is not observed in the kuffaar commercial chicken killing facilities which the agents of Iblees such as SANHA, MJC, NIHT and others are certifying.

Broiler chickens should never be consumed even if slaughtered 100% in accordance with the *Shariah*.

should rise and in *Qiyaam* recite *Qiraa't*, then the *Takbeers*, then complete the *Salaat* as usual.

Q. According to Mufti Zarwali of Pakistan, strawberries are haraam. What is your comment?

A. Strawberries are fruit. Mufti Zarwali will not say that fruit is *haraam*. There must be some explanation. Write to him to ascertain the reality.

Q. Is thikr in congregation at any time permissible?

A. *Thikr* in congregation is *bid'ah*. It is not permissible.

Q. A non-Muslim company deals considerably in riba and other haraam dealings. Is it permissible for a Muslim to work in such a company if he will not be participating in any of the haraam activities of the company?

A. Working for the kuffaar in even a *halaal* capacity is *Makrooh* and not permissible. This is the *Fatwa* of the *Fuqaha* of the *Salafus Saaliheen* who were the authorities of the *Shariah*. However, to-

(Continued on page 12)

THE SHAITAANI TRAP OF GENDER EQUALITY

Allah Ta’ala says in the Qur’aan Majeed:
“Do they distribute the mercy of your Rabb? We apportion their livelihood in this worldly life among them and We have elevated the ranks of some above others so that some of them may take others as servants.”
(Az-Zukhruf, Aayat 32)

Narrating a Hadith, Hadrath Ali (Radhiyallahu anhu) said:
“People will remain prosperous as long as they maintain inequality. When they (promote) equality, they will be destroyed.”

This Aayat of the Qur’aan Majeed and the Hadith demolish the entire edifice, including the foundations of the variety of equality concepts fabricated by the kuffaar, and with which bootlicking modernist ‘muslims’ are enamoured. The worst of these satanic equality fabrications is the idea of gender equality. Another shaitaani concept is the communist theory of a

classless society. One of the primary causes for the colossal rise of immorality is the bizarre, unnatural effort to force unequals to be equals. Allah Ta’ala has created man and woman unequal in numerous aspects. Anatomical disparity should be more than adequate to convince sane and intelligent people of the fallacy of gender equality. But since kufr deranges man’s intellect, even the obvious eludes him.

Explicitly debunking the gender equality rubbish, the Qur’aan Majeed states:
“And for men is a rank over them (women).”
(Al-Baqarah, Aayat 227)

“Men are the rulers of women by virtue of the superiority Bestowed by Allah to some over others...”
(An-Nisaa’, Aayat 34)

The motivation for gender equality is pure satanism. It is for the free-play of immorality. Taking maximum advantage

of woman’s intellectual deficiency (*nuqs fil aql*) as stated by Rasulullah (Sallallahu alayhi wasallam), the kuffaar men of the west for giving unbridled expression to their inordinate bestial and carnal dictates, have satanically fabricated the concept of men and women being equal. In terms of his evil concept, women have been robbed of their natural *haya* (*shame/modesty*) and denuded of their physical garments to promote immorality for the gratification of the carnality of evil men.

The bodies of women rendered shameless by this devilish concept are the prime commodities for sale in every sphere of trade and commerce. ‘Muslim’ women too are adopting this satanic cult of immorality without realizing that in so doing they not only compromise their Imaan, but they efface their Imaan. In the acceptance of such a heinous kufr concept, it is not possible for a person to remain a Muslim. Modernist women are no

longer Muslims regardless if they perform Salaat and Fast.

Nikah is not valid with a man or a woman who subscribes to the evil gender equality concept. They pass their days in adultery. Those who subscribe to this concept are in flagrant contradiction and rejection of the Qur’aan which clearly negates gender equality and equality of other kinds as well.

Allah Ta’ala has created people unequal. Difference in status is indisputable. Those who raise the slogan of equality are hypocrites, frauds and robbers. The president of the country does not live like a peasant or a labourer. Yet, he stupidly and hypocritically disgorges the theme of equality. In every wrung of society, the votaries of equality perpetrate inequality whilst hypocritically piping the song of equality. Just look at the colossal disparity in salaries of the different classes of workers and between managers, directors and menial

workers who are all members of the so-called equality conglomerate.

It is a sinister, satanic conspiracy which spawned the hideous concept of gender equality in the wake of which came the bizarre spectacle of female ‘emancipation’ with all its immoral consequences such as destruction of family life, abortion, prostitution, sexual perversion, filthy diseases, etc.

Forcing unequals to be equal, which equality is unattainable, is bizarre and cruel. Women who are physically, intellectually and psychologically weaker than males have been thrown cruelly into the public domain where they have to slog like men all day long while they have to execute their home duties as well. She works during the day to earn and prostitute herself, and in the evening she has to attend to the house duties – the food, the children and the husband. She has to undergo the travails of pregnancy and her monthly menstru-

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ISLAMIC CONCEPT OF HIJAB

Some Ulama, influenced by the liberalism of the times, propagate that Hijab or Purdah does not advocate restriction of women. This view is

the very antithesis of Islamic Hijaab. Hijaab in actual fact is restriction of women. Their nafsaani desire to roam about the world is severely restricted by Hijaab.

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi

(rahmatullah alayh) has made it very clear that the first and highest degree of Fardh Hijaab is restriction within the home environment. This degree of Hijaab is commanded in the Qur’aan Majeed as follows:
"And remain (glued) inside your homes..."

THE DAY OF JUMUA

Rasulullah (Sallallahu alayhi wasallam) said:
“When it is the Day of Jumuah, the Malaikah stand at the entrance of the Masjid writing (the names of) those who arrive in order of their arrival. The one who arrives early is like one who gives (as sadqah) a camel, then the next is like

giving a cow, then like a goat, then like a fowl, then like an egg. When the Imaam proceeds (for the Khutbah) then they (the Malaikah) close their records and listen to the Khutbah.”

The earlier one goes for Jumuah Salaat, the greater the thawaab (reward).

HUSBAND-WIFE DUTIES

Q. A Maulana says that if the wife earns an income by working outside the house, then the husband should employ a maid to do the housework. He also says that it is not the duty of the wife to feed her own child or to nurse it nor is it her obligation to clean the house or to cook the food. It is the husband’s duty to provide food for the older

children and to hire a wet-nurse to breastfeed the baby. If the wife engages in these acts, she will be bestowing a favour to the husband. Is this what the Shari’ah teaches? Is this the Sunnah?

A. This ‘maulana’ is a moron. Only a moron disgorges such monstrosities. In terms of this crooked convoluted concept the objective of

marriage and the function of the wife are nothing but carnal gratification. If it is not her obligation to breast-feed even her own baby, for what purpose has Allah Ta’ala bestowed the *ni’mat* of mother’s milk? Must she feed the cats with her milk? It is haraam for her to work and earn outside the home. She will not be entitled to maintenance if she is outside the house. It is her duty to

see to all affairs of the home. Yes, it is also the obligation of the husband to provide a maid to assist her. It is not the duty of the husband who works and slogs all day long to cook the food and feed the children while the wife wiles her life away in stupidities, indolence, sleeping and consorting with the devil. All these miserable acts feature in the conception fabricated by the moron molvi.

MONKEYS AND PIGS

In a Hadith narrated by Hadhrat Abu Umaamah (Radhiyallahu anhu) it is mentioned:
“Some people will be resurrected on the Day of Qiyaamah in the form of monkeys and pigs because they used to fraternize with the disobedient. They would not prevent these people from sinning. They socialized with the transgressors, and they would not prevent them from their evil misdeeds despite having had the ability to prevent them.”

THE SHAITAANI TRAP OF GENDER EQUALITY

(Continued from page 6)

al cycles.

The kuffaar women collude with brutal man to inflict self-invited oppression on themselves by having succumbed to the heinous deception of gender equality satanically contrived by atheists and immoral anarchists.

Islam states the truth of the natural and religious disparity of the sexes. The testimony of two women equals that of one man. For up to ten days each month she is incapacitated by her haidh cycle from performing the Fardh Salaat and from fasting during Ramadhaan. She may not recite

the Qur'aan Majeed even from memory during her cycle. The inheritance of a daughter is half that of a son. There are many such disparities ordained by Allah Ta'ala for the sexes.

Gender equality is a massive, cruel, shaitaani plot to destroy the morality of mankind. In fact, it

has already achieved this satanic goal. Shaitaan has made full use of the 'traps' which Allah Ta'ala has provided for the accomplishment of his heinous objectives.

On the occasion of his expulsion from the heavens, shaitaan supplicated for tools and traps for the execution of his satanism

on earth. Allah Ta'ala responded: "*Your traps will be women.*" Thus, in the Hadith women are described as *Habaailush Shaitaan (the Traps of Shaitaan)*. Now the modernist *zindeeqs* may revile Rasulullah (Sallallahu alayhi wasallam).

With the Trap of Gender equality Shaitaan has most effectively transformed mankind into beasts of the jungle.

CONSENSUS OF THE MAJORITY

(Continued from page 1)

haraam practices, and they are adept in the art of *ta'weel baatil*. We have criticized Mufti Taqi on several issues.

The episodes which had transpired on the demise of Rasulullah (Sallallahu alayhi wasallam) had spawned a sharp difference among the Sahaabah. Some tribes refused to pay Zakaat. The Khalifah, Hadhrat Abu Bakr Siddique (Radhiyallahu anhu) resolved to wage war against them. In fact he

declared *kaafir* those who differentiated between Salaat and Zakaat. Due to the extremely delicate situation and the fact that attacks on Madinah appeared to be imminent, there was *Ittifaq* of all the Sahaabah including Hadhrat Umar (Radhiyallahu anhu) and Hadhrat Ali (Radhiyallahu anhu) on accepting the terms of deniers of Zakaat, and that jihad should not be waged against them.

Opposing this solid *Ittifaq* of all the Sahaabah,

was the solitary dissenting voice of Hadhrat Abu Bakr (Radhiyallahu anhu) who declared with an unseen and an unheard of vehemence and determination that he, alone would wage jihad against the deniers of Zakaat if the Sahaabah did not concur with him. Observing this wonderful state of determination, all the Sahaabah, abandoned their *Ittifaq* and wholeheartedly accepted the view of the Khalifah.

The second episode pertains to the army of

Hadhrat Usaamah Bin Zaid (Radhiyallahu anhu). During his *maradhul maut (last illness)*, Rasulullah (Sallallahu alayhi wasallam) had ordered the army under Hadhrat Usaamah (Radhiyallahu anhu) to wage jihad against the Romans. Whilst the army was on the outskirts of Madinah, the news of Rasulullah's demise arrived. Thus, the army halted.

Hadhrat Umar (Radhiyallahu anhu) and all the elite Sahaabah of the Ansaar and Muhaajireen unanimously advised against this expedition. They said that with the departure of the army, Madinah surrounded by hostile, rebellious, murderous tribes, would be exposed and defenceless. Again, Hadhrat Abu Bakr (Radhiyallahu anhu) rejected this *Ittifaq* of the Sahaabah and ordered the army to march against the Romans. He declared with the greatest of confidence and vigour that under no

circumstances whatsoever would he cancel the expedition.

These two episodes confirm that *Ittifaq* of the Jamhoor is not in the same category as the *Nass* of the Qur'aan. When rejection of such a powerful *Ittifaq* was valid, what does the intelligence and Imaan of the Mu'min dictate regarding the *ittifaq* of a world full of moron mercenary molvis, sheikhs, cranks and quacks who betray Islam, Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam) and the Ummah? The *ittifaq* of such a stercoraceous 'jamhoor' is *baatil* effluvium manufactured for scuttling the Shariah. Allah Ta'ala has granted the Ulama-e-Haqq sound and *nooraani* intelligence, and such *baseerat* which enable them to understand and differentiate between Haqq and baatil. An *ittifaq* of a jamhoor of morons will be rejected. It simply has no validity in the Shariah.

IMMORAL BODY SCANNERS

Earlier this year, my son and I were unfortunate to have to travel by plane to India from Manchester Airport. The staff were still completely ignorant and failed to follow their own protocols that say anyone can refuse, and opt for a manual search instead of submitting to body scanners.

No surprise that some of the security agents we encountered were Muslim and just parroted erroneous information and 'fatwas' as instructed! Apparently, we were the first to refuse the scan from many thousands over the years. The head of security was totally confused at someone throwing a spanner in the works and causing a delay in the queue. He did not know what to do and went to find the protocol.

On return, he read from

clipboard saying our clothing may need to be removed down to underwear. Bully boy tactics to humiliate us into opting for the scanner instead. We stood firm and a manual search was done without clothing removed at all!

Muslims need warning about this evil system where the cow boys drive the masses through the scanners like dumb cattle.

In light of the attached information:

1. Does the nude body scanner (X-ray & Millimetre Wave) violate Islamic Law (Shariah)? *Answer: Yes, it is a haraam, satanic instrument.*

2. Is it permissible for a Muslim to be screened by these nude body scanners? *Answer: It is never permissible. It is haraam.*

3. Can the scanned image

of a Muslim be viewed by a person of the same sex? *Answer: No! It is haraam.*

4. Should a Muslim refuse to be screened by a nude body scanner? *Answer: He/she should do what you and your son had done. May Allah Ta'ala reward you.*

5. Do the same rulings apply to any future technology that may produce such explicit images or potential harm to health? *Answer: Yes, the very same ruling of prohibition will apply.*

OUR FURTHER COMMENT

If the kuffaar authorities impose this immoral measure and compel submission to the scanners, then it will not be permissible for Muslims to undertake unnecessary plane journeys.

It will not be permissible to travel by plane for Umrah/Hajj, etc.

DRESS-STYLE

Q. According to one Shaykh Hamza Yusuf, it is permissible to wear any type of clothes. The dress styles of kuffaar are permissible. He also rejects Hijaab. He says that we should not be worrying if girls walk about without scarves. He presents some Hadith narrations in which is mentioned that Rasulullah (Sallallahu alayhi wasallam) donned a variety of garments. Please comment.

A. A person who rejects Hijaab and denies the compulsion of hair-covering for women is not a Muslim. If he was a Muslim once upon a time, then his beliefs of kufr eliminate his Imaan. He is a deviate and a *mudhil*. He deviates the ignorant from the Deen.

The permanent dress of Rasulullah (Sallallahu alayhi wasallam) as well as that of all the Ambiya, was the *qamees (kurtah)* and *izaar (lungi)*. The

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CANCER CAUSES

Q. A scholar says that oral sex within marriage is permissible. Please comment.

A. This unfortunate, miserable 'scholar' must be an agent of Iblees or he is a sexual pervert with a horribly contorted brain. This filthy practice is sub-devil. Even devils do not demean themselves to this abominable gutter-level of perversion.

Besides the spiritual destruction of the soul caused by such unnatural carnality, it causes diseases and even cancer. Read the comments of the kuffaar experts.

ORAL SEX CAUSES CANCER

WARNING: Oral sex can cause throat cancer. That was the warning from the SA Dental As-

sociation yesterday. Professor Andre van Zyl, of Pretoria University's School of Dentistry, said: "If you've had six or more oral sex partners in your life, you're 10 times more likely to get oropharyngeal cancer." At first, the cancer, which can also be caused by smoking or alcohol, looks like a sore inside the mouth or throat. If undetected, it can spread to the

tongue, tonsils and the back of the throat until it is difficult to eat or talk.

In the late 1980s, people were told that they could not contract HIV through oral sex, which made it more popular, said Van Zyl.

"Oral sex is perceived to be a safer sexual behaviour in an Aids-dominated world," he said.

Maretha Smit, the association's CEO, said it is

so concerned by "the alarming increase" in the incidence of oropharyngeal cancer that it has launched an educative campaign.

HOOKAH

The campaign will also deal with the risks of smoking hubbly-bubbly or hooka pipes, and of chewing the areca nut, which is associated with 60% of all oral cancers in southeast Asia.

The Times

DOGS OF THE FIRE

Q. A gala dinner was organized to collect funds for a Musjid project. The special guests at the gala were the Pakistani cricket team. Is such a dinner permissible? Can the funds be used for a Musjid?

A. The 'gala dinner' is obviously an immoral, haraam shaitaani function. The proceeds of

such a satanic function are haraam. Attending it and participating in any way whatsoever in this shaitaani filth are haraam.

The Pakistan cricket team whom the evil advertisers dub 'special guests', are indeed 'special'.

They are the Special Guests of Iblees.

Those who will be seated close to these Satanists will also be Satanists.

The organizers of this foul shaitaani merry-making function of fisq and fujoor in which fussaag and fujaar are the draw card, are vile bid'atis whom the Hadith describes as *Kilaabun Naar (The Dogs of the Fire)*.

THE BODY'S FOUNTAIN

"It is in the Hadith that the stomach is the fountain of the body and the veins and arteries are like rivers (connected to the fountain). The water in the rivers will be the same water as in the fountain. Thus the condition of the stomach will affect all the other organs

of the body." (Maulana Ashraf Ali Thanvi)

Excessive indulgence in food and the consumption of harmful food are the main causes of the numerous diseases from which so many people suffer. All diseases originate from the breakdown of the digestive system. This breakdown is the consequence of excessive and bad eating habits.

THE DUNYA FOR THE DEEN

Rasulullah (Sallallahu alayhi wasallam) said that in *Aakhiruz Zamaan (the age in proximity to Qiyaamah)*, will appear people who will devour the world with the Deen. They will use the Deen to acquire the miserable wealth of the dunya. They will pillage and plunder the Deen for monetary and *nafsaani* objectives.

Such people are the likes of the MJC, SANHA, NNB jamiat,

Bogus uucsa, the Shaitaani Radios, the palace ulama-e-soo', the ulama-e-soo' in general, the deviates and *zanaadaqah* who organize haraam zina and sport functions in the name of the Deen, the fussaag and munaafiq qaaris, those villains who organize Qur'aan and Qiraa't competitions, the devil molvis and sheikhs who organize women's programmes to lure women out of their homes into

the public domain, the evil molvis and vile Musjid trustees who defile the sanctity of the Musajjid with kuffaar tourists and qawwaals, etc., etc. The list of these miserable villains is too long to mention.

In another Hadith, among the signs of *Qiyaamah*, is mentioned that these shayaateen in human form will pursue the dunya with the deeds supposed to be for the ac-

quisition of the *Aakhirah*, and the Knowledge of the Deen will be pursued for worldly ends.

These shaitaani entities are plundering the Deen on a massive scale in all spheres of life. Their products are *fisq*, *fujoor*, *bid'ah* and *kufr*. In the words of Rasulullah (Sallallahu alayhi wasallam): "*They are the worst of mankind under the canopy of the sky. From them (these evil molvis and sheikhs) will emerge fitnah....*"

MUSJID HALQAS

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said:

"There will soon dawn on the people an age when people will sit in the Musajjid in group formation. Their only objective will be the dunya. Therefore do not sit with them, for verily, Allah has no need for them."

This prediction refers to gatherings such as the halqah thikr sessions of bogus sheikhs who have transformed the khaanqahs into abodes of the dunya for their *nafsaani* gains; gatherings such as the 40 Yaaseen bid'atis; kitaab-reading gatherings after the Fardh Salaat; Na't / Qawwaali gatherings in the Musajjid; 'big night' lecture gatherings; mass i'tikaaf gatherings; qiraa't gatherings by faasiq qaaris, and all forms of gatherings of mock ibaadat which have no basis in the Sunnah.

DRESS-STYLE

(Continued from page 7)

confounded murtad 'shaykh' is guilty of confounded lies. It was a rare occasion that Rasulullah (Sallallahu alayhi wasallam) donned for a couple of minutes a gift of a foreign garment. It was not his dress style nor the style of the Sahaabah.

The momentary donning of a foreign garment only served the purpose of permissibility should

such a garment in future become a style of the Muslim community. If a style which Rasulullah (Sallallahu alayhi wasallam) did not wear, but is the style of a Muslim community, then it will be permissible provided that it is within the confines of essential Islamic guidelines.

The garment must be above the ankles. It should not reveal the shape of the body. It should not be bright femi-

nine colours for males. It should not be a specific kuffaar style. The lower part of the body should be covered with the qamees or a shawl. Muslim communities of the various countries have their distinctive Islamic dress. As long as the essential guideline requisites are fulfilled, all such dress styles will be permissible. The very dress style is Islamic and only Muslims in the country don such a style.

It was never suggested by the Ulama that only the specific style of the Sahaabah is permissible and all other forms are haraam.

But, kuffaar styles and fashions are haraam. Such styles are Tashabbuh bil kuffaar.

The shaykh, if he has any intention of saving his skin in *Qiyaamah*, he should renew his Imaan, repent and renew his nikah if he happens to have a wife.

FRANCHISING

Questions

1) What is the status of paying a franchise fee? Amongst the products and services provided in exchange of the fee are:

1.1) Services to help you acquire and develop your location, including site specifications, sources of demographic information, site approval visits and architectural assistance (may only be a set of standard plans for

you to customize)

1.2) Sources of equipment, fixtures, furnishings, signs, and products required for your business

1.3) A copy of the franchisor's confidential operating manual

1.4) Initial training for you, your manager and sometimes your staff

1.5) Information and assistance in conducting a grand opening marketing

program

1.6) Computer software

1.7) On-hand assistance and training at your location prior to your opening

2) What is the status of paying royalty fees?

Amongst the products and services provided in exchange of the fee are:

2.1) A requirement to frequently update the operations manual

2.2) Continuing management and staff training opportunities and/or requirements.

2.3) Great franchisors

continually offer training to their franchisees and staff

2.4) Advertising and marketing creation, placement and support locally and system wide

2.5) Research and development on new merchandise and services you'll be allowed or required to offer.

2.6) An obligation for the franchisor to establish a franchisee advisory council or sub-councils, so you can have input into the management of the franchise system.

2.7) Individual or group counselling to help you improve the operation of your business.

2.8) Most franchisors provide field visits as well as other types of headquarters and field support.

Answer

The entire franchise system is *baatil* and *haraam*. The fees are in the category of *riba*. The system is encumbered by a host of corrupt (*faasid*) conditions. It is not permissible to participate in these franchise schemes.

KUFFAAR UTENSILS

(By Hadhrat Mufti Muhammad Shafi)

“Discarding all the conditions for the permissibility of utilizing the utensils of the kuffaar, Muslims have adopted such recklessness in this regard which harms their Deen and their dunya. (The reckless utilization of the utensils and consumption of their food causes *Imaani* damage).

Muslims no longer exercise any caution when using the utensils and other items of the kuffaar. This applies in general to dealings with non-Muslims, and in particular with Hindus. (Hadhrat Mufti Muhammad Shafi –Rahmatullah alayh – mentions Hindus in particular due to the *naseehat* initially having been for Indian Muslims).

Muslims are unnecessarily using the utensils and items of Hindus despite them being aware

that these people (the Hindu *mushrikeen*) consider some impurities such as cow urine and cow dung to be not only pure, but are also purifiers. Similarly, other kuffaar in general whilst having some regard for cleanliness, have no concept of *Tahaarat* and *Najaasat*.

As long as Muslim utensils are available, the utensils of non-Muslims should not be used. (*Siyarul Kabeer, Alamghiri, etc.*). ”

Comment: Modernists and even these juhala molvis and sheikhs of today, will argue unrestricted permissibility to justify using the utensils of kuffaar. They will relegate the conditions of permissibility into oblivion in the very same way that they turn a blind eye and a stupid brain to the conditions for the initial permissibility of women attending the *Musaajid*.

FOR THE MERRYMAKERS

Rasulullah (Sallallahu alayhi wasallam) said:

“People of this *Ummah* will spend the night eating, drinking and in amusement. Then in the morning (when they arise they will find that) they have been disfigured (and transformed) in-

to monkeys and pigs. Most assuredly *khassf* and *qazf* will overtake them.....and Allah will send on them showers of stones from the heaven as was sent on the nation of *Loot*.”

Khassf is to sink into the ground. *Qazf* is to be struck with stones.

“People from my *Ummah* will certainly drink liquor giving it some other name (e.g. *ethanol*, etc.). Musical instruments and singing girls will be playing for them. Allah will cause the earth to swallow them, and from them will be disfigured into apes and pigs.”

THE DISTORTIONS OF THE TABLIGH JAMAAT

QUESTION: What is the meaning of *Tahreef Ma'nwi*? The *Tabligh Jamaat* applies all the *Qur'aanic* verses and *Ahaadith* pertaining to *Jihad (Qitaal)* *fi Sabeelillah* to their specific methods of *Tabligh*. In the same way they transfer the virtues and rewards mentioned for *Qitaal* to their specific *Tabligh* method. Is this correct? Does it not alter the meaning of the *Aayaat* and *Ahaadith*?

Answer: *Tahreef Ma'nwi* is a corrupt distortion of *Qur'aanic* or *Hadith* text – a distortion which changes the meaning of the text thereby attributing a meaning not intended by the *Shariah*, or a distortion which overrides or overshadows the true meaning of the texts, or the application of the texts to other meanings/activities not stated by the *Shariah*. *Tahreef Ma'nwi* is *kufr*.

2) It is *haraam* to change the *Qur'aanic* and *Hadith* texts which explicitly refer to *Jihad* in the meaning of *Qitaal fi Sabeelillaah*. It is not permissible to convey the idea that these texts which specifically refer to *Jihad*, refer to the *Tabligh* methodology of the *Tablighi Jamaat*. Such an idea is corrupt, false and *baatil*. Such distortion (*Tahreef*) is *haraam* and tantamount to *kufr*.

3) Regarding *fadhaa-il* and *thawaab*

for *Deeni* acts, it is permissible to employ *qiyaas* in a restricted sense without distorting or abrogating the original meaning of the texts, and without attributing *Qat'iiyyat (Absolute Certitude)* to the effect of such *qiyaas*. Thus, it will be said that a *Tabligh* group making *khurooj* for the purpose of

da'wat is in the Path of Allah (*Fisabeelillah*) in the literal sense (*Haqeeqi ma'na*), not in the technical (*Istilaahi*) meaning.

In corroboration of this, is the *Hadith* which mentions that the one who leaves home in the quest of *Ilm-e-Deen* is *Fisabeelillah* until he returns. However, it will not be proper to make *ta-addi (extension)* of the exact *thawaab* of *Qitaal fi sabeelillah* for the customary *tabligh* of the *Tablighi Jamaat*. The *thawaab* for the former act is established by the *Nusoos* of the *Shariah* whereas there is no *Nass* whatsoever for the customary *tablighi* activities.

The furthest one may traverse in this sphere is to say that there is great reward for *tabligh* and *da'wat*. If there is any specific *thawaab* and *fadhliyat* mentioned in the *Ahaadith* for *tabligh* other than *Qitaal*, then these should be mentioned. The specific virtues and rewards for *Qitaal* should not be transferred to the activities of the *tablighi Jamaat*. In so doing, it will be the commission of *Tahreef Ma'nwi*.

4) While the *Tabligh Jamaat* may encourage people by saying that there is much *thawaab* for participating in their style of *Tabligh* and *Da'wat*, it is not permissible for them to equate the *fadhliyat* of their methodology to the *Mansoos fadhaa-il* of *Jihad*.

Since the *Tabligh Jamaat* has been peddling the idea that all the *Qur'aanic Aayaat* and *Ahaadith* pertaining to *Jihad* apply to their specific *tablighi* methodology, the rank and file –the *awaam*- have gained the impression that all such texts were revealed specifically for their style of *tabligh*. This is erroneous and dangerous.

“THE BROTHERS OF THE DEVILS”

“Do not be wasteful. Verily, the wasters are the brothers of the shayaa-teen (devils). And, shaitaan was to his Rabb ungrateful.”

Reporting the extent of satanic waste in the world, and in particular in Saudi Arabia, *Arab News* states:

JEDDAH: Over a billion tons of foods in the world finds its way to garbage containers and dumps, said Ahmad bin Amer Al-Harbi, head of the Volunteerism Unit.

Al-Harbi said that in the Kingdom alone, about 75,000 tons of rice is wasted annually. In addition, about 16 million meals in the center and east of the Kingdom are wasted daily that means the waste amount exceed the rest of the world.” He was speaking at an event to launch of an initiative titled, ‘So that the graces do not go away’ to disseminate a culture of preserving and maintaining the graces that Allah Almighty has given to the people.

SIGNS OF QIYAAMAH

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrating some of the Signs of Qiyaamah, said that Rasulullah (Sallallahu alayhi wasallam) said: “When spoils of war (booty) will be regarded as private property (to be looted by rulers); when Amaanat (wealth placed in trust) will be regarded as booty, and Zakaat as a fine; Knowledge (of the Deen) will be acquired for purposes other than the Deen; a man will obey his wife, disobey

his mother, bring his friend close to him and distance his father; voices will be raised in the Musaaajid; a nation will appoint a faasiq as their leader (ruler); the ruler of a nation will be the worst scoundrel among them; a man will be feared for his evil; singing women and music will become rampantly prevalent; liquor will be (abundantly) consumed; the people (i.e. Muslims) of the Ummah of later times will revile those of former

times (i.e. they will revile the Sahaabah, the Fuqaha, Mufasssireen and Auliya), then at such a time expect red-hot winds, earthquakes (in abundance), sinking into the earth, disfigurement (into apes and swines), showers of stones (from the sky), and signs (of fitnah in such abundance) as the beads scattering from a string of beads cut asunder.” Most of these events are being enacted in our era. We have yet to witness the disfigurement into apes and pigs, and the showers of stones.

ISLAMIC BANKS

Q. In view of all ‘islamic’ banks being un-Islamic and in conflict with the Shariah, what alternative is there in today’s world where banks have become indispensable?

A. Understand well that Islam is the Final Law of Allah Ta’ala. It was perfected in the very time of Rasulullah (Sallallahu alayhi wasallam). There is a solution for every problem and an answer

for every question in the Shariah. There will no longer be coming another nabi to cater for the rapidly changing circumstances leading up to Qiyaamah. There are adequate principles in the Shariah for every expediency. However, the problem is the fossilized brains of Muslims who are insanely aping and emulating the kuffaar. They see only success in the *kufir* and

najaasat of the western kuffaar. For them, Islam is antique because their Imaan has become antique.

The following report is an eye opener for Muslims whose spiritual eyes are blinded by the false glitter of kuffaar technology.

Peter Breiter, 41, is an unusual banker. Not for him the big bonuses, complicated financial instruments and multi-million euro deals.

He is happy instead writing transaction slips out by hand for the 500 inhabitants of the tiny southern German village of Gammesfeld.

“Why would I use a cash machine?” said Friedrich Feldmann, a customer sitting in the bank’s small waiting room on his once-weekly visit to withdraw cash. “They cost money.”

The Raiffeisen Gammesfeld eG cooperative bank in southern Germany is one of the 10

smallest in Germany by deposits and is the only one to be run by just one member of staff. Small banks like this dominate the German banking landscape. – *Reuters*

The Times (End of report)

If Muslims unshackle their brains from the chains of the capitalist west, they will be able to establish viable and valid Islamic banks which will conform 100% with the Shariah.

WORSE THAN EVEN APES AND SWINES

Rasulullah (Sallallahu alayhi wasallam) said:

“Soon shall there dawn an age when the worst of the people under the canopy of the sky will be the ulama. From them will emanate fitnah, and the fitnah will rebound on them.”

Commenting on this Hadith, a Shaikh said: “Under the canopy of the sky are also the Yahood, Nasaara, Majoos (Fire-Worshippers), apes and swines. Then there are also those who are worse than all of these.

They are such corrupt young people (e.g. university scoundrels) who are scoundrels, atheists and losers (in both worlds). Despite this, the ulama of the age will be worse than them all. This fact is clear and evident. The Deen has not been corrupted except by the evil ulama and the evil buzroogs.”

GHEEBAT

“Beware! Beware of trifling with *gheebat* of anyone even if information of that *gheebat* does not reach him, for verily Allah is his Protector/Friend.”
(*Allaamah Abdul Wahhaab Sha’raani*)

THIKRULLAAH

“O People of Imaan! Remember Allah with abundant Thikr, and recite His Tasbeeh morning and evening. He is The One Who is merciful to you and (also) His Angels (supplicate for your forgiveness) so that He may remove you from numerous darknesses into Noor (spiritual) Light.

And, He is Merciful to the Mu’mineen.”
(*Al-Ahzaab, 41-43*)

Constant and permanent *Thikr* is *W a a j i b* (compulsory). The very Pur-

pose of life is *Thikrullaah*. At every moment and in every walk of life, the Mu’min is required to have the Name of Allah Ta’ala on his tongue and in his heart. Constant Thikr with the tongue will embed Allah’s remembrance in the heart. Then every action of the Mu’min whether religious or mundane, will become a Thikr. In this regard, Rasulullah (Sallallahu alayhi wasallam) said: “Every obedient one is a *Thaakir* (i.e. one who remembers Allah).”

When Thikrullaah becomes the constant and permanent feature of

the Mu’min, then he will pause before making any statement or giving expression to any action. He will reflect to ascertain whether his statement or deed conforms with the Shariah, and whether it is pleasing or displeasing to Allah Ta’ala, and whether the act/statement is beneficial for him in the dunya and Aakhirat.

The one who becomes an embodiment of Thikr is constantly under the Shade of Allah’s Mercy, and the Malaaikeh constantly supplicate for his forgiveness. Allah Ta’ala eliminates the veils of darkness from him and illumines his heart with spiritual light.

WORSE THAN THE STINKING DONKEY CARRION

THEY ARE WORSE THAN VERMIN

Hadhrat Anas (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

“In Aakhiruz Zamaan (the age in close proximity to Qiyaamah) will be such qurraa’ (qaaris) who will be vermin. Whoever finds himself in that age

should seek the protection of Allah from the accursed shaitaan. They (these vermin qurraa’) will be the most rotten. During that time there will be no shame for zina. During that time, the one who holds on to the Deen will be like one holding a burning coal. His reward will be the reward of 50 persons.” The Sahaabah asked: ‘Fifty from us or from them?’ Rasulullah

(Sallallahu alayhi wasallam) said: “Fifty of you.”

Narrating a Hadith, Hadhrat Makhook (Rahmatullah alayh) said:

“There will dawn an age over the people when their Ulama will be more rotten (and stinking) than a dead donkey.”

We are today in that predicted age. The rotten condition of the molvis, qaaris and sheikhs bear vociferous testimony to the truth

of these predictions of Rasulullah (Sallallahu alayhi wasallam). It is the time for reciting: *Authu billaahi minash shaitaanir rajeem*, when crossing paths with these villains masquerading as Ulama of the Deen when in fact they are the agents of Iblees.

These rotten, stinking villains and vermin described by Rasulullah (Sallallahu alayhi wasallam) are the likes of the Radio Devil molvis, the MJC

sheikhs/molvis, the NNB jamiat molvis, the Darush Shaitaan molvis, the facebook molvis, the molvies who halaalize carrion such as the SANHA molvis, the molvis who halaalize haraam pictures, such as molvi Taqi, the molvis who halaalize riba such as the ‘shariah’ board molvis of Albarakah and other similar riba banks, etc., etc. When seeing them, recite *Ta-awwuz*. This is the command of Rasulullah (Sallallahu alayhi wasallam).

AMR BIL MA’ROOF

Hadhrat Anas Bin Maalik (Radhiyallahu anhu) said:

“A person who does not prevent others from committing evil deeds, will be resurrected on the Day of Qiyaamah with his ears cut off and deaf.”

Hadhrat Jareer Bin Abdullah (Radhiyallahu anhu) said:

“A man who is able to prevent evil in his community, but does not do so, Allah Ta’ala

will humiliate him (in this world as well as in the Aakhirat).”

Hadhrat Ali (Radhiyallahu anhu) said:

“An age will dawn on the people when those who will practise the obligation of Amr Bil Ma’roof Nahyi anil Munkar (Commanding virtue and prohibiting vice) will be less than 10% of the people. Thereafter even this 10% will disappear. Then there will remain no one to prevent evil and command righteousness.”

TAKBEER TAHRIMAH

Some people when entering the Musjid at the time when the Imaam is in ruku’, rush to catch the raka’t. They recite Tabkir while go-

ing into ruku’. The takbeer is completed in ruku’. In this case, the Salaat of the latecomer is not valid. It is necessary to complete Takbeer Tahrimah in the standing (Qiyaam) position.

THEY ARE KHANAAZEER

Q. Ulama & the general Muslim public have been getting enthralled by a “world champion” fighter Khabib. Thousands of Muslims stayed up to watch his fight on television. Can you explain why the Ulama are promoting this person?

I thought punching people in the face to earn money was haraam. Also, it is exposing the satr above the knee; listening to music and looking at scantily clad women. Watching this would also fall within futility mentioned in Qur’an. Why are the Ulama not cognisant of this? (Question by a U.K. Brother)

A. In this era it is simple to understand why the evil Ulama are promoting and halaalizing major sins such as the villainy you have described. They do so because Rasulullah (Sallallahu alayhi

wasallam) said:

“An age will dawn when.....the worst of the people under the canopy of the sky will be the ulama. From them will emerge fitnah and the fitnah will rebound on them.”

One Buzroog emphasizing the villainy of these Ulama-e-Soo’ said: “Under the canopy of the sky are also kuffaar, mushrikeen, dogs and pigs. Yet Rasulullah (Sallallahu alayhi wasallam) said that the ulama will be the vilest under the canopy of the sky.” Thus, these so-called ‘ulama’ are worse than dogs and pigs. It is not a case of them being unaware of the egregious villainy and immorality of the filth and haraam factors accompanying the haraam show. The reality is that these zanadaqah molvis masquerading not only as Ulama, but also

as Muslims, are atheists.

A true Muslim – one who has Imaan embedded in his heart – sins, regrets and turns to Allah Ta’ala for forgiveness. But these khanaazeer ‘ulama’ to whom you have referred, justify their heinous acts of flagrant haraam, and even promote the ‘merit’ of the plethora of haraam with Ahaadith of which they lack even the haziest understanding. They are pure filth – rijis – as described in the Qur’aan Majeed and Hadith. About these immoral khanaazeer, Rasulullah (Sallallahu alayhi wasallam) said:

“The Saalihoon will depart (from this dunya) one after the other (in quick succession). Then will remain only the TRASH (GHUTHAA), like the chaff (waste matter) of barley or dates. Allah will not have any care for them whatsoever.”

FOR THE DUNYA

Hadhrat Ali mentioning the evil of (Radhiyallahu anhu), the scholars for dol-

A WORD AND A GAZE

“Evil is the word in which there is no lesson. A gaze which does not derive lesson (from what is seen) is futile sport and disgraceful.” (Hasan Basri)

lars of later times, said that evil and corruption will overtake people when:

“When the student of Fiqh will pursue Fiqh for reasons other than the Deen; when

Knowledge will be pursued for purposes other than amal (practical implementation), and when the dunya will be searched for with the amal of the Aakhirat.”

This is an apt description of the attitude of the scholars for dollars of our age.

The Deen is used for justifying fisq, fujoor, bid’ah and kufr. They suffer from the diseases of hubb-e-maal and hubb-e-jaah (love of wealth and love of name and fame). They are the facebook, radio and video moron molvis, sheiks and bogus buzroogs.

THE NEW DANGER

The new danger to Islam and for the Imaan and Akhlaaq of the Mu’mineen, are the products of Darul Uloom – such persons who had pursued Deeni Knowledge for the sake of the dunya. While they possess certificates qualifying them as molvis, they know very little of Islam. They are bereft of the Noor of Ilm, hence they are adept in the art of finding Qur’aanic and Hadith proof to substantiate and propagate even acts which are the stepping stones of zina

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

day millions of Muslims have humiliated themselves by working under kuffaar. As far as possible, a Muslim should not work for a non-Muslim even if everything in the business is of a permissible kind. But, the reality is that it is not possible for a non-Muslim business to be free of haraam transactions.

Q. How will the jinn be rewarded and punished in the Akhirah?

A. There is consensus of the Ahlus Sunnah Wal Jama'ah that the kuffaar and fussaag jinn will be punished in the Fire of Jahannum just as human beings will be punished. The Muslims among them will be rewarded with Jannat.

Q. A person purchased some goods from my shop over the phone. Payment was sent, but the person did not collect the goods. Many days have passed. What should I do?

A. Sell the items and keep the money in trust. After one year if he/she has not turned up, give the money as Sadqah.

Q. Is it permissible to use glue traps to trap mice? The mice are firmly stuck and can never release themselves. The traps are then thrown out and the mice die slowly of starvation and pain.

A. It is not permissible to use glue traps to catch mice. The suffering is terrible.

Q. What is the status of a man who says that riba, music and pictures are halaal. He also rejects hijab.

A. A man who says that riba is halaal, music is not haraam and pictures are halaal is a

zindeeq – a kaafir. It is not permissible to associate with such a person, even if he is your father.

SUPERFICIAL 'PURDAH'

Q. My wife is, Alhamdulillah a woman of purdah. She wears a niqaab with her burqah. Today when I was about to take a guest to another town about 150 km away, she asked to accompany me. This request surprised me. I explained that it is not permissible for her to be in the car while the ghair mahram was present regardless of my presence. But she did not understand and insisted. Obviously I refused her request. Did I act correctly? What is the Shariah's ruling in this matter?

A. How can a purdah-nasheen lady ever want to be in the car with a ghair mahram present? From the request of your wife, you will be able to understand the flimsiness of the hijab/purdah of so-called hijabi and purdah-nasheen women of today. For them the cloak and perhaps a niqaab with it, are the be all of purdah. There is no genuine purdah in the heart which is the headquarters of Purdah. The purdah of the vast majority of women of today is a mere outer façade to advertise themselves as women of the Deen. Their purdah is either traditional or tablighi style, but not Shar'i.

Traditional 'purdah' is merely a mark of respect or to convey that the woman is from a 'good', 'respectable' family of high or good lineage. This is the type of pur-

dah which the vast majority of so-called 'pious', 'Deeni conscious' families observe. Their 'purdah' is for public consumption and has its base in *riya*. This is the type of traditional purdah which almost 100% of the so-called 'muttaqi' ulama and even hazrat's and 'shaikhs' of today observe. Thus, within the confines of their homes men, molvis, and buzroogs freely mix with sisters-in-law, female cousins, wives of uncles and the like.

'Tablighi' purdah is another huge fraud which is tantamount to kufr. In the name of the Deen these wayward miscreants commit the kufr of halaalizing female *safar* (travel) without mahrams. For these tablighi miscreants, be they hazrats and buzrugs, the determinant of their deeds is not Allah's Shariah. It is their lopsided understanding of Tabligh. What appears to be 'tabligh' to their nafs, is adequate *daleel* for scuttling the *ahkaam* of the Shariah. The outcome of all their haraam *ghulu* has been the spawning of two mutually hostile factions set to develop into deviant sects. The Ulama need to watch the direction of these sects. Tablighi 'purdah' is also confined to the cloak and niqaab while the heart is practically bereft of hijab.

Q. Is it permissible for a tenant to give some of the garden soil to someone?

A. If the garden soil was not purchased by the tenant, then it will not be permissible for him to give of the sand to anyone. The soil belongs to the owner of the house.

Q. Is it permissible for a woman to wear a sterling silver ring? Or must it be pure silver? Sterling silver consists of 92.5% silver and the balance consist of some other metal, e.g. copper.

A. Gold or silver in excess of 50% gold / silver content is regarded as 'pure' in terms of the Shariah. Therefore the sterling silver ring is permissible.

Q. What are the roles of an Imaam? I am sure that it is more than just leading the Salaat?

A. It depends what the terms of the work contract of the paid imaams are? There are different types of Imaams, hence their duties differ. If you are referring to a Musjid Imaam, then his primary duties are leading the Salaat and Amr Bil Ma'roof-Nahy Anil Munkar. If his work contract specifies other halaal duties, then these will also be Waajib obligations provided all such acts are in conformity with the Shariah.

Q. Who has the main say in a Musjid – the Imaam or the Committee?

A. In this era, the Musjid committee is the ruling body of the Musjid. The Imaam is a paid employee bound by the work contract he has entered into with the committee. If any of the terms of the contract are in conflict with the Shariah or dishonourable, then it is not permissible for a man to take up such employment. However, today almost all Musjid imaams are mercenaries, hence they submit to the haraam dictates of fussaag Musjid committees.

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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A powerful man is not one who defeats another in a (fighting) combat. A powerful man is he who controls his nafs at the time of anger. (Hadith)

IBN SAYYAAD – DAJJAAL?

Is Ibn Sayyaad, the Yahooodi mentioned in the Hadith, the Dajjaal who will appear during the time of Imaam Mahdi (Alayhis salaam)? It appears that some Sahaabah were of the understanding that Ibn Sayyaad was Dajjaal.

Ibn Sayyaad also known as Ibnus Saa-id was a Yahooodi. There is much mystery surrounding this character. Once when Rasulullah (Sallallahu alayhi wasallam) and Hadhrat Umar (Radhiyallahu anhu) met him, Hadhrat Umar for some reason gained the impression that this was Dajjaal. He sought permission from Rasulullah (Sallallahu alayhi wasallam) to kill

Ibn Sayyaad. Rasulullah (Sallallahu alayhi wasallam) said: "If he is indeed Dajjaal, then you have not been appointed to kill him." In other words: You will not be able to kill him because Nabi Isaa (Alayhis salaam) has been appointed by Allah Ta'ala to slay Dajjaal.

Thus, this clarification by Nabi (Sallallahu alayhi wasallam), the killing by Nabi Isaa (Alayhis salaam), Dajjaal's appearance during the age of Imaam Mahdi (Alayhis salaam), Hadhrat Tameemud Daari (Radhiyallahu anhu) and other Sahaabah having personally seen and met the giant Dajjaal on an island where he was chained, Dajjaal being

unaware at that time that Rasulullah (Sallallahu alayhi wasallam) had already appeared, and his expressing joy when he was informed by the Sahaabi that Nabi (Sallallahu alayhi wasallam) had already appeared, all of this confirm that Ibn Sayyaad was not the real Dajjaal mentioned by Rasulullah (Sallallahu alayhi wasallam) to appear in close proximity to Qiyaamah.

One explanation for the understanding or misunderstanding of Ibn Sayyaad being the promised Dajjaal is that Rasulullah (Sallallahu alayhi wasallam) had said that before the actual Dajjaal's appearance a number of small dajjaals

will appear. He was one such 'dajjaal' just as the Tariq Jameel dajjaal in our current era. There have been similar dajjaals throughout the history of Islam. Another mini dajjaal is the mick-ey-mouse dajjaal known as 'mufti' Menk as well as others of his ilk.

Another fact is that Rasulullah (Sallallahu alayhi wasallam) had said that Dajjaal will not be able to enter Makkah and Madinah. But Ibn Sayyaad was in Madinah and he went to Makkah for Hajj or Umrah. Adding to the mystery is the disappearance of Ibn Sayyaad from the scene.

Furthermore, there is a host of signs and acts mentioned in the Hadith

about the actual Dajjaal. None of these were demonstrated by Ibn Sayyaad. Also, the actual Dajjaal will appear during the era of Imaam Mahdi (Alayhis salaam) in close proximity to Qiyaamah while Ibn Sayyaad lived during the time of Rasulullah (Sallallahu alayhi wasallam).

Although there is some mystery about him, there is certitude that he is not the actual Dajjaal who will appear during the time of Imaam Mahdi. It will be Nabi Isaa (Alayhis salaam) who will kill him.

This is a brief account of Ibn Sayyaad. There is further academic discussion and other narratives on this issue, but for the sake of brevity we have dispensed with it.

A Majzoob's Durood

There was a Majzoob whose condition was wonderfully strange. When he recited Durood Shareef he would physically perceive a sweet taste in his mouth.

EXCOMMUNICATE THEM!

(Imaam Abu Hanifah) "Every one who makes any statement which belittles the Deen or regards the Deen with insignificance or of anything related to Allah Ta'ala and His Rasool (Sallallahu alayhi

wasallam) shall most certainly be declared a kaafir. Thus, even if he says for a Musjid, 'musajjid' and for a Faqeeh 'fuqaih', or he trifles with the Deen or with its people (the Ulama) or with the

Saaliheen, or regards Salaat or its performers with insignificance, then verily, he shall be declared a kaafir in all these scenarios. And, no one shall oppose him in all of this. (i.e. in the declaration of kufr)." (End of Imaam Abu Hanifah's fatwa)

Ibnul Attaar, the Shaafi' Faqeeh commenting on Imaam Abu Hanifah's fatwa, said:

"It is appropriate to denigrate those among the Ulama who are the distorters of Ilm and those who bring disgrace to it, and those who trade it for a mis-

erable worldly price to gratify their lusts.

The demand of the Glorious Kitaab of Allah and the Sunnah of the Nabi is to declare them kaafir regardless of whether they are interpreters or intentional frauds. The one who denigrates them shall not be labelled with kufr nor shall he be called faasiq. On the contrary, he shall be rewarded for this (act of takfeer of the mudhilleen), especially if it is the intention to create abhorrence for what they propagate, and for proclaiming the Deen and for steadfastness on it. And, Allah knows best.

CLARIFICATION ON THE DAJJAL BOOK

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Questions and Answers

THE MAJLIS Q & A
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Q. Here in the UK, Muslims are selling cow urine. They claim that it is permissible since non-Muslims are buying it. What is the Shariah's ruling? What should I tell these people?

A. Tell the people clearly that urine is najis and selling it is haraam. Tell them to ask the senior Ulama at their place. Those who say that it is not haraam to sell it are in the grips of shaitaan. Your duty is to only inform them that it is haraam. Don't argue with morons who are following in the footsteps of shaitaan. Shaitaan has urinated in their brains, hence they love selling and even drinking the urine.

Q. Is Jumuah fardh for a musaafir?

A. While Jumuah Salaat is not Fardh on a musaafir, he is most unfortunate for not performing Jumuah if he is in the vicinity of a Musjid.

Q. A woman was given Talaq during her nifaas period. What is her Iddat? A scholar said that the Talaq in nifaas is not valid.

A. The 'scholar' is a moron. The Talaq issued during the state of nifaas is valid. This woman's Iddat will be three haidh periods after nifaas has ended.

Q. I went to a town more than 78 km from my home with the intention of staying 28 days. On the 19th day I went from this town to another place more than 78 km away. On my return to the first town, how should I perform Salaat for the remaining 8 days? Will I be a musaafir?

A. If on your return to the town you will be staying less than 15 days, then you will be a musaafir and perform Qasar.

Q. Is it permissible to sell animals to a Muslim abattoir?

A. Selling animals to a Muslim abattoir which stuns or shocks the animals and hangs them upside down just as the kuffaar do, will not be permissible.

Q. What is Ilmul Kalaam?

A. Ilmul Kalaam is the knowledge formulated by the

Ulama of the early eras of Islam to combat the kufr of Greek philosophy which was translated into Arabic. Numerous people, even Ulama, were entrapped in kufr, hence the Ulama-e-Haqq combated the kufr of Greek philosophy utilizing the logical principles of the very same kuffaar.

Q. Is every natural disaster a punishment of Allah Ta'ala?

A. Yes, every natural disaster is Allah's punishment.

Q. What are the differences between the Ash'aris and Maturidis?

A. Forget about the intricacies, technicalities and differences of Ash'aris and Maturidis. These technicalities are beyond your intellectual and spiritual grasp. Allah Ta'ala will not interrogate you on the Day of Qiyaamah on these issues. The essentials of Imaan are explained in our book, *Kitaabul Imaan*. Do not fall into shaitaan's trap by attempting to probe issues which are beyond your understanding.

Q. What is the Sunnah ceremony when opening a new Musjid?

A. There is no Masnoon opening ceremony for a Musjid. People simply enter to perform Salaat. The ceremony described by you and the ceremonies generally practised for opening Musjids are all bid'ah. There is no basis in the Deen for such *khuraafaat* (nonsense). These are all bid'ah merrymaking programmes of *ujub*, *riya* and *takabbur*. Opening ceremonies are in emulation of the kuffaar.

Q. The Imaam leaves his hands by the sides during Salaat. Will the Salaat of the followers be valid. They fold their hands. Some people left the Musjid. They refuse to follow this Imaam.

A. According to the Maaliki Math-hab, the hands are left at the sides during Salaat. The Salaat of the muqtadis (followers) who fold their hands will be valid behind him. The people who left the Musjid because the Maaliki

A DISOBEDIENT SON

Q. I have a friend who is a practising Muslim. He gives much charity and engages much in Thikr. However, his father is displeased with him. This son has severed his ties with his father. I have advised him of the grave sin, but he remains aloof from his father. What advice is there for him?

A. Neither is his charity nor his thikr nor his Salaat accepted by Allah Ta'ala. The child who severs ties with his/her parents is accursed. He is *mal-oon*. The possibility of leaving this dunya without Imaan is a grave danger overhanging your friend.

Rasulullah (Sallallahu alayhi wasallam) said: "*The pleasure of Allah is in the pleasure of your father, and the displeasure of Allah is in the displeasure of your father.*"

Imaam was performing Salaat according to his Math-hab, are ignorant. The Imaam being a Maaliki acted correctly. It was improper and stupid for the people to have left the Musjid. They deprived themselves of the blessings of the Musjid.

Q. Is it permissible to buy goods on Black Friday?

A. Firstly, it is not permissible for Muslim women to visit the malls and supermarkets because of the many haraam factors. This prohibition applies at all times throughout the year. Even men should only visit such places when necessary. Purchasing goods on any day whether Christmas day or Devil's day or Black Friday, etc. is permissible.

Q. Which sea animals are halaal? Are frog and zebra halaal?

A. Of the sea, only fish is halaal for Hanafis. Frog is haraam. Zebra is halaal.

Q. A Salafi says that eating the private parts of halaal animals is halaal. Is it halaal?

A. Salafis are morons and dirty in their brains, hence they say eating the sexual organs of animals is halaal.

Neither Nafl nor Fardh ibaadat is accepted from a disobedient son/daughter. All of his Salaat, thikr and charity go to waste. In fact, if Allah Ta'ala grants him hidaayat and the taufeeq to repent and restore his relationship with his father, then he should make *qadha* of all the Fardh Salaat which he had performed during the time when he was under Allah's *La'nat*. That is the period in which he had severed his ties with his father.

Although technically *qadha* is not Waajib, the objective of Salaat, which is the Pleasure of Allah Ta'ala and Thawaab in the Aakhirat, has not been acquired. Therefore, it is necessary to make *qadha* of all such spoiled and futile Salaat which is of no benefit in the Aakhirat.

Q. Does a husband require the permission of his wife to leave the home after Isha' Salaat? If he wants to go out with his friends, does he need to inform his wife regarding his whereabouts?

A. Yes, he needs to inform her and even gain her consent because the night time is her Haq according to the Shariah.

It is only descent, necessary and Islamic for a husband to inform his wife when he leaves the home be it morning, afternoon or night time. It is most unbecoming of a husband and not permissible to leave without Salaam and without informing his wife. He may not simply barge out of the home.

Furthermore, the time after Maghrib and Isha' belongs to the family, not to friends. It is not permissible for the husband to wile away the night time with 'friends' if there is no real, valid/urgent need. These so-called 'friends' are in reality scorpions according to Hadhrat Hasan Basri (Rahmatullah alayh). He will be violating the rights of the family (wife and children).

Q. A person wishes for death because of sickness. Is this

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akin to suicide?

A. While wishing for death is not suicide, it is not permissible to wish for death because of worldly hardships.

Q. Are doorbells with musical tones permissible?

A. Doorbells with musical tones are haraam.

Q. Can I listen to the lectures of mufti menk?

A. The Menk character is a deviate. It is haraam to listen to his talks.

Q. In the UK there is a mufti called Abu Layth who believes that human beings descended from monkeys. Please comment. Can he still be a Muslim?

A. The chap, called Abu Layth is a monkey at heart, hence he says that people have originated from monkeys. In the Qur'aan it is mentioned that Allah Ta'ala had punished some people by transforming them into monkeys. This Abu Layth character may be one of those monkeys. He is a shaitaan. He is not a Muslim.

Q. Is it permissible for the Alam-e-Shura supporters to prevent the supporters of Molvi Sa'd from the Musjids for even Salaat?

A. Those who are preventing the followers of Sa'd from performing Salaat in the Musaaqid are close, very close, to committing kufr. They are evil and agents of Iblees. Although Sa'd himself has been trapped by shaitaan, it does not justify preventing his supporters from the Musaaqid. All of them – from both factions – are doing shaitaan's work. Their molvis as well as the students. They are evil in the extreme.

Q. Some aamils use jinn for their amals to cure, etc. Is it permissible to use good, Muslim jinns?

A. It is haraam to use jinn for anything whether the jinn is kaafir or Muslim.

Q. What is the condition of the Imaan of a person who mocks a Sunnat practice?

A. One who mocks any Sunnah act becomes a murtad. His Imaan is lost and his ni-

kah ends.

Q. What is happening to the Tabligh Jamaat. They are even killing and going on to kuffaar style of rampages. The incidents of hooliganism and murder which recently occurred in Bangladesh are shocking in the extreme. Please comment.

A. The Tabligh Jamaat of today has gone wildly astray. It is developing into a baatil sect. Shaitaan has become the amir of both factions. Both groups are operating under direction of Iblees.

Q. Which group of the Jamaat should one join?

A. It is best to refrain from joining any Tablighi group. There is no longer barkat in joining them.

Q. Should one go to India or Pakistan for 4 months?

A. One should NOT go for four months to either India or Pakistan. The leaderships of both factions are in the grips of shaitaan.

Q. Will it be proper to join a local group for Tabligh?

A. If the local group does not indulge in gheebat of the other faction, then locally go for gusht.

Q. What is the best form of Tabligh?

A. All forms of Tabligh are valid and meritorious. There is no one particular form which is best for all times. It depends on the circumstances.

Q. The man who leads the Salaat in the Masjid watches porn and evil movies. Is it permissible to perform Salaat behind him?

A. If there is no other nearby Masjid, then it will be permissible to perform Salaat even behind this filthy faasiq man.

Q. I am a female who has lost most of her hair. I am in much depression over this balding. Is it permissible to wear a wig?

A. There is no need for depression. Depression will not cure the problem. Make dua and be satisfied with the trial. Everyone has his/her trial in different forms.

It is perhaps a punishment of Allah Ta'ala for you. Repent and increase Istighfaar. If the calamity causes you to

come nearer to Allah Ta'ala, then know that it is a trial which is cleansing you from your sins and bringing you closer to Allah Ta'ala. A wig is haraam. Keep your head well covered with a burqah.

Q. I was told that if a woman joins the Salaat of a man, then his Salaat becomes invalid while her Salaat is valid. Is this correct?

A. In the scenario mentioned by you, it is the opposite. The man's Salaat is valid while the Salaat of the woman is not valid. According to the Hanafi Math-hab, if a woman is in the jamaat, then her Salaat will be valid only if the Imaam makes the intention of being her Imaam. If the Imaam has not made such an intention, then her Salaat will not be valid. It is for this reason that the Salaat of all the women in the Haramain in Makkah and Madinah behind the Imaams is not valid. They do not make intention of leading the women because in their Math-hab there is no need for such an intention.

Q. Is it permissible to wear contact lenses which alter the colour of one's eyes?

A. It is not permissible to wear such contact lenses which creates the deception of another colour.

Q. I had commenced the 60 day Kaffarah for having nullified a Ramadhaan fast. If I have a wet dream during this process, do I have to restart the 60 days?

A. A wet dream does not invalidate the fast. The fast remains valid.

Q. My mother insists going for Umrah. Although I have explained that according to the Ulama it is not permissible for women to go for Nafl Umrah in these times of fitnah, she is obstinate in her demand. What should I do?

A. Without being disrespectful to her, politely and affectionately do not submit to your mother's demand for Umrah. Too many sins are committed along the route to Umrah, especially by women. There is an almost total

ILYAS GHUMMAN

Q The Majlis has severely criticized Maulana Ilyas Ghumman although he appears to be a staunch defender of the Deobandi Ulama. Is he not a defender of the Haqq?

A. Do not be deceived by this deceit. His 'defence' of the Ulama of Deoband is an outer veneer to gain recognition which is necessary for the attainment of his worldly and nafsaani agendas. Many senior Ulama of Pakistan have severely criticized this *mudhiel* for his shenanigans. Among these Ulama are Mufti Zarwali, Hadhrat Maulana Saleemullah (Rahmatullah alayh), Hadhrat Maulana Ahmad Ludhianvi (Rahmatullah alayh), Maulana Abu Bakr Ghazipuri (Rahmatullah alayh), and Darul Uloom Deoband.

This character was involved in some evil scandals which we do not deem appropriate to publish. He is a wolf in sheep's skin or a *shaitaanul ins* (human devil).

breakdown of Hijaab from the moment they leave the home. In fact, in the Haramain Shareefain due to the evil regime's control, there is total violation of Hijaab. It is not permissible to obey this instruction and desire of your mother. It is haraam to engage in a Nafl act when haraam will be committed in the process. Placate her in other ways.

Q. After having given his wife 3 Talaaqs, the man later remarried her. Before the marriage it was openly agreed between the husband and family members that if he assaults her, then it will constitute Talaaq. After the marriage, he assaulted her. This happened a couple of times. What is the status of their marriage?

A. The second marriage will be valid only if the woman had married another man who consummated the marriage with conjugal relations. If this had occurred, and her

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new husband had divorced her, only then will her marriage to her former husband be valid.

The 'open agreement' does not constitute Talaaq. Only if the husband had specifically said that if he assaults his wife, then it will constitute Talaaq – only then will it be Talaaq.

If the husband had in fact suspended Talaaq on the condition mentioned above, then the very first time he had assaulted her, the Talaaq came into force. This is one Talaaq Raj'i (Revocable Talaaq). Since they reconciled before expiry of the Iddat, the Nikah remains valid.

After the first conditional Talaaq came into force, the condition no longer has validity for the future. Hence, when they again fought, Talaaq did not come into effect. The Nikah is still valid.

Q. Is it permissible for the Ulama to accept an all-paid Hajj by the King of Saudi Arabia?

A. It is not acceptable and not permissible for Ulama or even laymen to accept an all expense Hajj-paid by the king of Saudi Arabia. The Saudi king is not even a Muslim. He has abolished the Shariah. He is a monstrous oppressor. The motive for the Hajj-paid stunt is to boost his image which he expects these bootlicking 'ulama' to do.

Q. Can I read the books of Mufti Rafi Usmani of Pakistan?

A. It is best not to read Molvi Rafi Usmani's books. He has become a liberal. There are numerous books of great Akaabir Ulama to read.

Q. Is Zakaat payable on 9ct gold?

A. There is no Zakaat on 9ct gold. Zakaat is payable on only 12ct and more. Under 12 ct is called *ghush* (false).

Q. Is Zakaat payable on a silver ring of a woman?

A. Zakaat is payable on the silver ring whether it belongs to a man or woman.

Q. If the silver is less than the Zakaat nisaab, but one has other assets as well, will Zakaat

still be payable on the silver?

A. The nisaab will be valid once the person has its value by adding the value of silver, gold and cash. Even if the silver is not the value of nisaab, its value has to be added to the other assets to make up the nisaab.

Q. What is the status of grape-tizer? Its ingredients are reconstituted grape juice concentrate, grape skin extract, citric acid, and carbon dioxide.

A. This potion is not halaal. It is poisonous – harmful for the physical health and destructive for the *baatini* (spiritual) health. In this potion of reconstituted muck, be sure of haraam ingredients.

Q. A person deposits money in his banking account. He records it as his asset while the bank also records it as its asset. Who is the owner according to the Shariah?

A. There is no conundrum here. Regardless of what the bank does and how it records the money, the depositor is the owner and it is his asset.

Q. A woman was separated from her husband. Or she was given Talaaq. She was pregnant when she was divorced or when the separation took place. The father did not pay any hospital fees, not paying for nappies and he is not contributing towards the expenses of the baby. In such a case, may it be said that since he is not fulfilling his responsibilities, he has no priority or greater right of keeping a name for the baby?

A. Yes, in this case, the mother has the prior right since the father has abandoned his obligations.

Q. Is it permissible for men to wear artificial hair?

A. It is haraam for both men and women to wear artificial hair. They are accursed.

Q. What is the Islamic concept of celebration of festivals?

A. There is no Islamic concept of celebration and festivals. These are kuffaar concepts.

Q. Why are pigs haraam?

A. These animals are haraam because Allah Ta'ala says in His Kalaam that pigs are

ISLAHI JALSAHS

Q. Your opposition to Islahi Jalsas is well known and documented. What do you say about the "Majlis Siyaanatul Muslimeen" Ijtimaa that is held annually in Pakistan wherein people connected to Hazrat Moulana Thanwi (R. A.) gather to deliver and listen to talks of Deen, to the extent that even Hazrat Moulana Masihullah (R. A.) has given talks in that Ijtimaa. Can this Ijtimaa called "Siyaanatul Muslimeen" not be used to justify the Islahi Jalsas?

A. Our view, i.e. the Shari'ah's view, regarding jalsas applies to all jalsas which contain the haraam ingredients and factors mentioned by us and on which the Shar'i prohibition is based. Regardless of who had originated an institution, and who had participated in it, the jalsah is haraam if accompanied by the haraam elements. This applies to even Majlis

haraam.

Q. Is foreign currency trading and trading shares on platforms permissible. You get platforms that also advise you when to buy and sell currency to turn a profit. Trading is speculative as you can make or lose money. Is it permissible?

A. This type of trading is not permissible. Shares are haraam.

Q. Is make-up for the husband permissible?

A. If the make-up does not contain haraam ingredients, then it is permissible for the husband's sake.

Q. Can a welfare organization, e.g. a Zakaat-collecting body, whose funds are overwhelmingly Zakaat, convert the Zakaat into lillaah in order to pay for repairs and alterations to their premises?

A. It is gross *khiyaanat* (abuse of Aamaanat / Trust), and haraam for the organization to resort to such a satanic stratagem. In so doing, the organization is guilty of abusing and stealing the Zakaat funds.

Siyaanatul Muslimeen if the *asbaabul hurmat* (elements of prohibition) are found in their jalsas. We are not aware how they conduct their jalsas.

In fact, the centenary jalsah which Darul Uloom Deoband had organized some time ago was also haraam. In the wake of that haraam jalsah, the illustrious Institution of our noble Akaabir Ulama and Auliya split into two hostile factions, with both factions today signalling the departure of genuine Ilm from these institutions.

When a fatwa is issued on a practice, its originators are not valid reason for concealing the Haqq by sweeping the haraam accretions under the carpet and condoning the institution simply because our Shaikh, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) had originated it. The criterion is the Shariah, not the personages.

The Haqq of the Fuqara is stolen and trampled on. The Zakaat obligation is not discharged by perpetrating such a malpractice.

Q. There is a tendency for some musallis in almost all the Musjids to sit right at the back near to the wall. They remain seated when the Iqaamat is being announced. They take their time to come forward. They join only after some saffs have been formed and the Imaam is deep into the Qiraa't. What is the Shariah's view?

A. The haraam lethargy displayed by these louts is a sign of nifaaq (hypocrisy). This was the style of the *munafiqeen* who are severely reprimanded in the Qur'aan for precisely this type of haraam lethargy at the time of Salaat. This type of dawdling is haraam.

Q. Some time ago, a number of people died in Pakistan after drinking home-brewed wine. The chief minister of the State who is a Muslim commenting, said:

"Those who had consumed

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the raw wine are 'ma'-soom' (innocent / sinless). They merely fulfilled their (desire) for pleasure on the occasion of Eid. We believe that they are also shaheed (martyrs). They are poor and sinless. To celebrate Eid they expressed some happiness."

What is his status?

A. This shaitaan is a murtad. He can never be a Muslim. Parading as a Muslim he is in reality a *munaafiq*.

Q. Is it permissible to demand payment (wages) for a service beforehand? If for any reason I can not fulfil the service, I will refund the money.

A. If the employer agrees, then it is permissible. Obviously you will not be paid in advance without the employer's agreement.

Q. You have written a booklet mentioning that vaccines contain Haraam ingredients. The injection that dentists administer to numb the mouth before extractions and fillings, does it also contain Haraam ingredients? If the reply to the above is in the affirmative, will it be permissible to take this injection, given the fact that without it, extractions, etc. will be almost unbearable?

A. We do not know if the substance used by dentists contains haraam ingredients or not. Even if it does, its use in the circumstances is permissible.

Q. Is it permissible to take out life insurance just in order to cover the exorbitant death duty, with the remainder and excess to be given away in charity and not utilized by the heirs?

A. In our opinion life insurance is not permissible even if the intention is to save on the haraam exorbitant death duty. However, on this issue we are not dogmatic. You may refer to some other Ulama on this issue. Perhaps you will gain a contrary opinion which you may accept. But ensure that the Aalim to whom you refer is a follower of the Sunnah and not a liberal crank.

Q. The heirs wish to pay the kaffarah for the qadha Salaat of their deceased father. But he

did not make a wasiyyat. How should they discharge his obligation?

A. In view of there being no wasiyyat (bequest/directive) by the deceased to pay kaffarah for his Salaat, it is not Waajib on the heirs to do so. If the heirs wish to give some Sadqah for the thawaab of their father, they may do so and make dua for his *maghfirat*. There is no stipulated amount of Sadqah for this issue. They may give whatever amount they wish.

It should also be understood that if the Sadqah they intend giving will be from their shares of inheritance, they may not take any amount from the shares of the *naabaaligh* (minor) heirs.

Q. What are the meanings of Ilhaam, Waswasah, Kashf, Karaamat and Istidraaj?

A. *Ilhaam*: It is an inspiration from Allah Ta'ala into the heart of the Wali.

Waswasah: It is a shaitaani whisper into the heart.

Kashf: It is the same as *Ilhaam*. However, there is greater clarity in *Kashf* than in *Ilhaam*.

Karaamat: It is a miracle displayed by a Wali of Allah Ta'ala.

Istidraaj: It is a miracle displayed by a faasiq or a kaafir. It is a shaitaani demonstration.

Q. The price of a pizza is \$12.76. The topping consisting of haraam ingredients (pork/ alcohol) costs \$1.50. It is argued that since the greater portion is halaal, the sale is halaal. Is this correct?

A. The claim is baseless. The sale is haraam even if a few drops of alcohol are added.

Q. What is the status of a person who does not perform Salaat?

A. A person who abstains from Salaat, but believes that Salaat is Fardh, is a vile faasiq. He totters between kufr and Imaan. His Imaan hangs by a thread. He is on the precipice of kufr.

Q. Which is the best Hadith book in English for a layman?

A. One of the greatest evils of

THE BASELESS 'LOGIC' OF THE TABLIGHI JAMAAT

Q. The Tablighi brothers logically argue that in most of his journeys our Nabi (Sallallahu alayhi wasallam) was accompanied by some of his Wives. On this basis they justify the women's tablighi groups going on journeys. What is the response for this logic?

A. The answer is that none of the Tablighi brothers, none of their Ulama and none of our Ulama are Mujtahideen. The function of interpreting Ahaadith was exclusively that of the Sahaabah and the Aimmah Mujtahideen. It is a subtle shaitaani deception to dig out a Hadith from the kutub and to interpret it in this age for the purpose of presenting daleel for our innovated practices.

This type of shaitaani interpretation is aggravated manifold when the product is in conflict with the explicit teachings of the Shariah. With their lopsided, haraam and baatil interpretations of Hadith, the tablighi brothers are conducting themselves as miscreants seeking to abrogate the masaa-il of

the Shariah – masaa-il which are entrenched in the Deen since the age of the Sahaabah. This is the type of kufr which shaitaan subtly inspires into the tablighi brothers. Since they have become followers of Iblees in some aspects, they are now torn apart into two hostile factions ready to kill each other. This is the consequence of all their *ghulu'* and tampering with the Shariah.

The tablighi brothers are acquitting themselves like the modernist juhhaal who strive for the so-called 'emancipation' of women in stark conflict and rejection of the Qur'aanic prohibition of luring women into the public domain. The logic of the tablighi brothers is absolutely *baatil*.

We have answered and refuted every baatil daleel of the tablighi ulama in our book which deals in detail with the subject of tabligh jamaat women's movement. Do study the book. It will, Insha-Allah, explain this issue in greater detail.

our times is the translation of Hadith books into English. Ignoramuses using these books have set themselves up as authorities of the Shariah and ruin their Imaan with their haraam and baseless opinions. Since you are not an Aalim of the Deen, abstain from these books and save your Imaan and peace of mind. Do not be cast into confusion by issues for which you are not qualified.

Q. A Maulana is organizing a youth program where archery, swimming, etc. will be taught. Is this program Islamic?

A. The youth program is merrymaking in the name of the Deen. The Deen is manipulated for fun and amusement. It is not permissible.

Q. A Shaikh says that the type of abayas women wear today are not permissible. Is he right?

A. The Shaikh is quite right. The design/fashion abayas of today are not permissible.

Q. What is the significance of Laylatyn Noor? A Sheikh in UK celebrates this night.

A. Laylatun Noor is bid'ah. It has haraam significance. The Shaikh is in grievous error. His idea is misleading and extremely short-sighted. You don't need much knowledge and brains to understand that an act innovated more than 14 centuries after Rasulullah (Sallallahu alayhi wasallam) in the form of 'ibaadat', is bid'ah sayyiah.

Q. What is the ruling regarding singing the national anthem and standing when it is sung. Also, the hands are placed on the chest.

A. Singing the national anthem and standing when singing it are not permissible. Placing the hands on the chest similar to the posture adopted in Salaat is also haraam. It is akin to kufr.

Q. Are leadership courses per-

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THE FOOD AND UTENSILS OF KUFFAAR

Question: *Is it permissible to eat the food which Indian neighbours sent to us on their holy days? In general is it permissible to eat halaal food from the utensils of non-Muslims?*

Answer

(The meaning of 'Indian' as understood by the brother, is Hindu. There are Indian Muslims and Hindus who are Indian mushrikeen.)

The Fugaha have unanimously decreed that without valid reason it is not permissible to consume the food of kuffaar nor to eat from their utensils. If there develops a real need, e.g. Muslim prisoners have no choice, then the halaal food may be consumed, and their utensils should be first washed, then used.

It is not permissible to eat the food which Hindus present. For Hindus, cow urine and cow dung are pure and holy substances. Moreover, these filthy substances are regarded as purifiers. In addition, they 'bless' their food on their holy occasions. Their blessings are acts of idol-worship. A Muslim is not in need of any fatwa for understanding the prohibition. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."*

ORGAN TRANSPLANTS

Q. *Is it permissible to donate human organs? Is it permissible for a living person to donate an organ? Is it permissible for a person to bequeath an organ after his death? A Mufti issued the following fatwa:*

It is permissible to accept an organ from a living individual with the following conditions:

1. The donor's life is not endangered by donating the organ,
2. The donor donates willingly,
3. The only solution to the sickness is through donating the organ.

It is not permissible for a person to bequeath ones organs after death.

(End of his fatwa)

A. Organ transplantation is haraam. Donating organs is haraam. Such a bequest is haraam. The mufti has no daleel for his permissibility fatwa. His fatwa is a typical zig-zag, baatil opinion. He first emphasizes the sanctity

of the human body, then he veers sharply to permissibility of desecrating the human body. This is what is termed zig-zag, stupid, baatil fatwas.

Regardless of the donor's life not being endangered, the Shariah prohibits use of human organs. Just reflect on the care and respect to be exercised for the mayyit, then it will be simple to understand the *hurmat* of mutilating the human body for 'donating' an organ which Allah Ta'ala had created for a specific person. Even hairs and nails may not be used. These have to be compulsorily buried.

The bodily organs have been created by Allah Ta'ala for valid use. Two kidneys serve their function. None of the two is a spare. It is not futile. Allah Ta'ala has created every organ to serve its function. Removing an eye or an ear will also not endanger one's life. While donating both eyes will cause hardship, one's life will not be endangered. But this does not justify commission of haraam.

The willingness to pay

riba, to commit zina, etc. does not halaalize the evil and the sin. Similarly, the haraam act of using human organs can never be legalized by a person's willingness to commit the crime. *Willingness* is not a factor of permissibility. All sins are committed willingly.

If the only solution for curing someone's sickness is to use the organs of a dead person as he has bequeathed, then this too, in terms of the mufti's convoluted logic should be permissible. His view of the impermissibility of a bequest of organs for use after one's death, is incongruous. If it is permissible to use a living person's organs, then to a greater degree should it be permissible to use the organs of a dead person. After all, the dead body is set for disintegration.

Also, the organs of a living person have utility while those of a dead person will disintegrate and serve no beneficial purpose. The Mufti's logic is baseless. Organ donation and transplantation are not permissible.

A SHAITAANI COMPETITION

Please comment on the following prize awards for performing Salaat.

The following was posted as a news item:

ISTANBUL – A group of Turkish children has been awarded gifts and bicycles for praying Fajr in mosque congregation for 40 days in a row. The children received the award at Sultan Selim Mosque in the Fatih district of Istanbul, Ilm Feed reported on Wednesday, October 10.

Many mothers regularly accompanied their children to the Mosque in order to encourage them. The mosque's courtyard was filled with bicycles and there was a celebratory atmosphere. The initiative was suggested to encourage the children to become habitual in praying the Fajr prayer in congregation, something

which has great virtue and is highly emphasized. Muslims pray five times a day, with each prayer made of a series of postures and movements, each set of which is called a rak'ah. The five prayer times are divided all through the day which starts with Fajr prayer at dawn.

Now this has come to Karachi Pakistan. The owner of the school where I teach wants to have the students in our school to participate. What is the proper sharia status of this type of competition? Is it permissible?

ANSWER

If a Muslim's heart and brains have not been convoluted by western corruption, then he only needs to reflect, and his heart

will answer. Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."*

This is not an intricate issue which requires academic expertise for a fatwa. It is simple to understand that this satanic competition is haraam. The Ibaadat of Salaat is subjected to mockery and made a sport.

Ibaadat is valid only if the niyyat is Allah's Pleasure. No other intention is valid. In fact, the organizers of this satanism are guilty of shirk. The Ibaadat of Salaat is used with ulterior motive. The intention is not Salaat for Allah Ta'ala. It is 'salaat' for the bicycles.

It is not permissible to corrupt the intentions of the children. Children have to be imparted the

TAKBEER

It is Sunnat to recite *Takbeer* once at the end of every Surah from Surah Dhuha until the end, i.e. Surah Naas. This Takbeer is to say: *Laa ilaaha il lallaahu wal laahu Akbar.*

correct attitude from the very inception. Rasulullah (Sallallahu alayhi wasallam) ordered that children should be instructed to perform Salaat from the age of 7. If by the age of 10, they are not punctual and regular with the five Salaat, they should be beaten to compel their submission. Rasulullah (Sallallahu alayhi wasallam), did not advise that they should be rewarded with dates, sweets, money, etc. The advice is to 'beat' them by the age of 10 if they have not become musallis.

But these miserable

slaves of the Yahood and Nasaara meticulously follow the Yahood and Nasaara right into the "lizard's hole", imitating like apes just every stupidity disgorged by them. The children are being made mercenaries. The Salaat they will be performing will be to gratify their vain desires. Ibaadat is used as a front to attain the *jeefah* (carrion) of the world.

These competitions are haraam. They are all part of the *fitan* with which the world today is awash, and which are the prelude for Qiyaamah.

'HALAAL' IMMORALITY - A JAAHIL 'MUFTI'S' FATWA OF JAHL

Please comment on the following fatwa:

Question :

"If a couple are (is) countries apart due to work every 8 - 10 weeks for a duration of 20-30 days (apart). It is there habit of having relations every 2 to 3 days when together. While the husband is away he wants to view the wife while changing and being nude over a live video call (facetime). Would it be allowed?"

The husband has expressed frustration and

discontentment and feels restricted by the wife for not wanting to comply. He feels he is not asking for haram and is going to his wife to see what he is allowed to see in person and not another source.

The wife feels her haya is at stake and is afraid of this being an act displeasing to the Almighty Allah. And also feels responsible should he do something distasteful and wrong. Will she be held responsible?

The answer to this

question given by the Mufti is as follows:

Hayaa (modesty) is a hallmark of every Mu'min. Hayaa is part of Imaan and a believer will always have to govern himself/herself to acts of Hayaa and modesty.

The need for intimacy between spouses is natural. However, it should be fulfilled with shame, modesty and dignity. Bedroom life should remain an Amanah. If a married couple is unable to live together due to unforeseen circumstanc-

es beyond their control and if the wife fears the husband committing an immoral act, then the wife will be excused to act on her husband's wish and desire, with the intention of maintaining his chastity. The sin of such a video call will be regarded as lesser of the two evils -(Evil of the video call and husband committing Zina).

The couple should make taubah and istighfaar as there are many violations of Shari-ah in such a video call.

The husband should make adjustments with his work schedule and be close to his wife.

OUR ANSWER

This mufti should hang his head in shame for the rubbish he has disgorged in the name of the Deen. The two evils he mentions are no justification and no daleel for halaalizing the major sin of filthy immorality demanded by the husband. The principle of adopting the lesser evil is employed *only* if there is no valid / halaal third option.

In this case the valid third option is *mujahadah* against the *nafs* which applies to all Muslims in all circumstances. For abstention from zina, indulgence in sexual perversion and immorality is never permissible. The entire structure of Shar'i prohibitions will collapse if the principle is utilized

so stupidly as this miscreant jaahil mufti has perpetrated.

It is absolutely haraam for the wife to appear on video (facetime) even fully clad and even for her husband. How can it ever be permissible for her to appear nude? The very thought of such evil and immorality is revolting in the extreme.

Never should the wife obey this satanic demand of the husband. Rasulullah (Sallallahu alayhi wasallam) said: *"There is no obedience for anyone in anything which involves disobedience to Allah."*

The husband's frustration is a shaitaani attitude. The wife should ignore his frustration and never indulge in the haraam filth of exhibiting herself on this shaitaani medium called facetime.

The husband's understanding that he 'is not asking for haraam', is baseless. In fact he is asking his wife to commit a kabeerah (major) sin – the sin of pictures with the aggravation of being nude.

Should the husband indulge in haraam if his wife refuses to commit the immorality he desires, then she is not responsible for his sins. Muslims are under command of Allah Ta'ala to restrain the haraam desires of their nafs.

Pork – a little pork –
(Continued on page 9)

IMMORALITY IN MAK TABS

Q. I teach in a Maktab/ Madrassah. Alhamdulillah from the beginning of Madrassah there has been strict Purdah between the Moulana (principal of Madrassah) and the Aapas. However recently the Moulana has decided that in order for the Madrassah to run smoothly, two Moulanas will sit in the class and supervise the teaching of the Aapa. There will be no curtain or barrier between them but the Aapa will wear her purdah. Is this permissible?

A. How can it ever be permissible when Allah Ta'ala has commanded a separating screen between the Holy Wives of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah should the latter at any time have a need to speak to them. The

Qur'aan Majeed mentioning the reason for the Purdah/Screen says that it is purer for the hearts of both the Holy Wives and the Sahaabah.

Are these molvis and the aapas better and spiritually more fortified against the predations of their lustful nafs than the Holy Wives of Nabi (Sallallahu alayhi wasallam) and the Sahaabah? These molvis have fallen into the snare of Iblees. They have opened the avenue of zina for themselves. But the Qur'aan Majeed orders: *"Do not come near to zina."*

Their actions and their arguments are absolutely disgusting. Their conduct is disgraceful and lewd. Zina between molvis and aapas with whom they intermingle is not an

isolated occurrence. Too much immorality exists between these molvis and aapas, and even between so-called sheikhs and their female mureeds. They flagrantly ignore the prescriptions of Hijaab commanded by the Qur'aan and Sunnah. Thus, very quickly shaitaan and the nafs overwhelm them with lust which deposits them into the cauldron of zina. These molvis at this maktab as well as at other maktab where mingling with aapas has become a norm are among the *shayaateenul ins* (human devils). They destroy themselves, the aapas and the pupils with their haraam shenanigans.

It is haraam for the aapas to submit to the haraam, immoral dictates of these slaves of lust.

HAAJI AND NAMAAZI

A rampant disease – the disease of *riya* (show) – is generally displayed by people after performing Hajj. They proudly appropriate for themselves the title of Haaji or Al-Haaj to inform the world that they had accomplished the Hajj ibaadat.

Once when Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) visited a village, he asked a man: "Brother, what is your name?" The man replied: Haaji Ibraaheem." Hadhrat asked a second man, he replied: "Haaji Ya'qoob." Several persons gave the same reply.

Each one had prefixed his name with the title 'Haaji'.

Then they asked: "You also inform us of your name." They were not aware of Hadhrat Thanvi. He replied: "My name is Namaazi Ashraf Ali." The village folk were sur-

prised, and asked: "What is Namaazi?" Hadhrat Thanvi asked: "How many times did you perform Hajj. Most of them said: "Once."

Hadhrat Thanvi commented: "Despite having performed Hajj once, you have appropriated the title, Haaji, whereas I perform Namaaz five times

daily. Why should I not assume the title of Namaazi?" The villagers understood their error and resolved to refrain from adding Haaji to their names.

Like Salaat and Saum, Hajj is an ibaadat. Just as it is improper to dub oneself 'Namaazi or Saa-imi, so to is it improper to advertise oneself as 'Haaji'.

GIRLS MADRASAHs

A Student at a girls madrasah writes:

"I am a first-year student at a girls madrasah. During tajweed lessons, we are each given a page of the Quran to read. I have noticed that since I read the page many, I unexpectedly end up memorising the full page.

Sometimes I experience an intense desire to memorise the Quraan. Would it be advisable to discontinue the aalimah course and pursue full-time hifz?

For more than two months we have spent an average of 1.5 hours each day during the week on jalsah practice at madrasah. Jalsah practice involves listening and singing nasheeds. This bothers me because I could use this time to study or memorise verses of the Quraan.

I am an introvert.

Sometimes I find interactive lessons at madrasah to be overwhelming. I don't have any friends by choice because if I talk to someone for about 15 minutes, I experience anxiety. I sometimes worry if I have said something offensive, or I should have used my time for studying or if I have said something which displeases Allah.

I wonder if I should discontinue madrasah. I am a revert but, Alhamdulillah, I have been taught the basics.

I have spoken to an Apa about my concerns but since I have achieved first position in the grade, I am told to continue the course and study hifz part time.

Please advise what I should do."

(End of letter)

OUR ADVICE

A. Yes, it is advisable to

discontinue the so-called 'aalimah' course and instead pursue Hifz of the Qur'aan Majeed. The 'aalimah' course is a waste of time, and worse than this is that it deviates the so-called 'aalimahs' from the proper and straight Path of the Deen. Furthermore, the studies at these girls madrasahs are extremely deficient.

The jalsah practice is an inspiration of Iblees. It is haraam. This girls madrasah is in fact operating under shaitaani influence, hence it teaches girls to practice and waste time on haraam nasheed singing. Such singing is not permissible. Rasulullah (Sallallahu alayhi wasallam) said that singing produces *nifaaq* (hypocrisy) in the heart.

The molvis who organize such haraam concert events are in the trap of shaitaan. You should not

participate in this haraam jalsah-practice. Just imagine! Diverting the minds and hearts of the girls from the Qur'aan Shareef to haraam singing in which so much valuable time is satanically squandered. These molvis and the girls are all Signs of Qiyaamah. These girls come within the scope of the "singing girls" mentioned in Hadith as signs of Qiyaamah. And, do not be deceived by the stupid argument of the teachers that singing without musical instruments is permissible. Even without musical instruments, singing is not permissible. Read our book, *Sautush Shaitaan (the Voice of Shaitaan)* to gain a fuller understanding of this issue.

Being an introvert is a great blessing in Islam while it is a 'vice' for the kuffaar. In Islam the emphasis is on self-denial and seclusion while in the western kuffaar lifestyle, the demands are self-

expression, immodesty and immorality.

By means of your praiseworthy attitude, Allah Ta'ala saves you from many haraam activities. Make shukr to Allah Ta'ala for being an introvert. 'Friends' nowadays are like scorpions. All the Auliya advise against cultivating friendship. Stay away from 'friends', and be pleased and thank Allah Ta'ala for solitude. As far as possible adopt seclusion.

Your feeling of disdain for speaking, is in fact a virtue commanded by Islam. Rasulullah (Sallallahu alayhi wasallam) said: "He who maintains silence, is saved."

It is best that you discontinue madrasah. These girls madrasahs are abodes of fitnah and deviation. Study the Deen at home from reliable books and refer to reliable Ulama for explanations via correspondence.

Beaver Faeces Used in Vanilla Flavored Foods

By | Fox News

Beavers are among the largest of the rodents. (Joel Sartore/National Geographic)

Next time you pick up a vanilla candy, think twice. A chemical compound used in vanilla flavored foods and scents comes from the butt of a beaver.

Castoreum comes from a beaver's castor sacs, located between the pelvis and base of the tail. Due to its proximity to the anal glands, the slimy brown substance is often mixed with gland secretions and urine.

Manufacturers have been using castoreum as an additive in foods and

perfumes for at least 80 years, according to a 2007 study in the *International Journal of Toxicology*.

But getting a beaver to emit castoreum is not easy. Foodies are willing to "milk" the animals in order to get their hands on the fecal substance.

"You can milk the anal glands so you can extract the fluid," Crawford said. "You can squirt [castoreum] out. It's pretty gross." And the worst part? The FDA-approved castoreum is not required to be listed as an ingredient on food items. Manufacturers may list "natural flavoring" instead. Perhaps a bit too natural for us.

'ENEMIES'

"Children cause miserliness and cowardice."

(Hadith)

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) said:

"Do not allow engrossment with children and wealth to make you oblivious of the remembrance of Allah Ta'ala. Man labours under the impression that whatever wealth, etc. he has belong to him, and that he enjoys unfettered freedom to spend and waste as he desires. But this is a grievous error. Whatever man has, belongs to Allah Ta'ala. Man is only the trustee of what he possesses. He is

permitted to spend only where and how Allah Ta'ala allows. He has absolutely no freedom to spend when there is no permission."

Forgetting that Allah Ta'ala is the Sole Provider and that everyone's Rizq is fixed and predestined, man fearing hallucinatory dangers and hardships in the distant future, resorts to niggardliness and cowardice. To safeguard the future of his children against imaginary hardships, a man withholds spending in the Path of Allah Ta'ala when there is such a need. The phantom of his children's future deters him from fulfilling the rights of others – rights of neighbours, of

the family, of friends, of the poor, and of the necessary projects of the Deen. Thus, the Qur'aan Majeed says:

"O People of Imaan! Verily, from among your wives and children are your enemies. Therefore beware of them."

When wives and children prevent a man from fulfilling his Deeni obligations – when they induce him to transgress the Shariah to satisfy their desires, then they become enemies. The same will apply if a man desires his wife and children to act in contravention of the Shariah. He will then become their enemy.

RUIN OF THE HEART

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"A qualified Shaikh with baseerat (spiritual insight/wisdom) is able to understand if the mureed's action is for nafsani

pleasure or for following the Sunnah. Pleasure after delivering a lecture, the heart trapped in things besides Allah, being bereft of solitude, not deriving pleasure in Salaat, but deriving pleasure in lecturing, and to be ever ready to participate in jalsahs (functions) are the signs of a ruined heart."

'HALAAL' IMMORALITY – A JAAHIL 'MUFTI'S' FATWA OF JAHL

(Continued from page 7)

is consumed only on the verge of death due to starvation and the total inavailability of halaal food. When a third halaal option is not available only then will the principle of the lesser evils apply. But these *haatibul lail*, *juhala*, *maajin* 'muftis' lack the ability of distinguishing between right and left, light and darkness, hence they disgorge just any trash 'fatwa' vomited up by the nafs.

Despite conceding the existence of "many violations of the Shariah",

the jaahil 'mufti' issues a 'fatwa' of permissibility to allow the wife to indulge in the disgusting act of sexual perversion. May Allah Ta'ala save Muslims from the evil depredations of these juhala muftis who ruin the akhlaaq and Imaan of the masses with their rubbish fatwas.

The entire edifice of the Shariah crumbles in the wake of these types of zig-zag 'fatwas'. The attitude and effort which Muslims are supposed to cultivate for the attainment of the *Maqsood (Objective)* of life on earth are entirely

negated by these liberal juhala maajin 'muftis' with their miserable zig-zag 'fatwas' of baatil. We term these corrupt 'fatwas' zig-zag because they usually commence with the correct Shar'i posture. Consider this 'fatwa' which halaalizes sexual perversion and the destruction of the woman's Imaani haya. It commences correctly. But, then the jaahil 'mufti' meanders between a treacherous course of haraam and halaal trying to negotiate a feasible Shar'i base for his wicked opinion. Then he sharply veers

from his initial correct Shar'i stance to trump the issue with *nafsaaniyat* and *shaitaniyat*.

What type of ulama are these deviates? They fail to understand that Allah Ta'ala has despatched us into this transitory earthly abode for a very short time to undergo trial and tribulation which have to be borne in the process of moral reformation (*Islaah of the Nafs*) to gain spiritual elevation to qualify us for the Meeting with Allah Ta'ala and the ultimate *Najaat (Salvation)* is in

Jannat. The purpose of fatwa is never to create loopholes for the perpetuation of evil and the degeneration of the Mu'min's spiritual fibre.

FITNAH OF EXPEDIENCY

"This fitnah is becoming rife. Worldly considerations are the objectives in many Deeni activities. The basis of this fitnah is nifaaq (hypocrisy). Precisely for this reason, numerous Deeni services and activities are devoid of barkat." (Hadhrat Maulana Yusuf Binnuri)

DISEASE-CAUSING DRINKS

Soda Cans Promote The Spread Of Cancer

(NaturalHealth365)

We've warned you before – but it turns out that soda cans promote breast cancer, according to new scientific discoveries. A new study, published in the *Journal of Inorganic Biochemistry* clearly demonstrated – *without a shadow of a doubt* – that exposure to aluminium cans will increase the production of breast cancer cells. How does aluminium help to increase the production of breast cancer cells?

Mortality, from breast cancer, is caused by the spread of the tumor – not the 'primary' tumor. New research indicates that aluminium will bind to cellular estrogen receptors – which help to promote the spread of breast cancer cells throughout hormone-sensitive tissue.

Simply put, the more soda you drink – the greater your risk of contracting

an aggressive form of breast cancer. And, let's not forget, the aluminium in vaccines or in processed food containers. This stuff is nasty – avoid it at all costs.

Aluminium mimics estrogen – the hormone linked to cancer of the breast, endometrium and uterus. Substances, like aluminium, that mimic estrogen in the body are called 'xenohomones'. You don't want these elements building up in your body. In December 2003, the National Institute of Environmental Health Sciences (NIEHS) added estrogen to its list of known carcinogens. Now I don't think there's anything wrong with estrogen – but excessive consumption of synthetic elements, that mimic estrogen, ought to be a concern for everyone.

Laboratory studies have shown that aluminium can damage DNA, which we all know can cause cancer cell growth. There is a strong connection be-

tween aluminium buildup and breast cancer. In fact, a study published in the *Journal of Inorganic Biochemistry*, found increased levels of aluminium in non-invasive collected nipple aspirated fluids – from 19 breast cancer patients and not in the 16 'healthy' control subjects.

This is a health alert – ban all aluminium-laced food products and beverage containers.

There is emerging evidence that supports the involvement of aluminium ions in the oxidative and inflammatory status of breast cancer patients. Don't expect your conventionally-trained oncologist to warn you about this – we must take proactive steps to protect our health. And, don't kid yourself, big food producers and government health agencies know that aluminium is unsafe – yet they continue to (legally) produce these products. Aluminium production has been classified as car-

cinogenic, to humans, by the International Agency for Research on Cancer. Even with this destination, our regulators consider aluminium 'perfectly safe' in our food supply, in our vaccines and our personal care items. The question is quite simple – can we really trust aluminium producers and major food manufacturers, with our health? It's time to stop the insanity!

Aluminium is being widely distributed, into our environment, leaching out at the highest level in documented history. Our air, water and soil are being saturated with this toxic substance – which is causing widespread disease to plants and animals. Biotech companies, in their infinite wisdom, think that 'aluminium-tolerant' GM plants will be the answer – but it won't solve anything.

The industry that uses the most aluminium is the beverage industry. Talking won't stop these companies from producing this crap – we've got to

boycott these products. If we want to quench our thirst – drink pure water or make a fresh juice at home.

I believe, one action step – at a time, we can restore our own health and the health of our planet. Help us spread the news about the dangers of aluminium – share this article with your family and friends. (thanks)

About the author: Jonathan Landsman is the host of NaturalHealth365.com, the [NaturalNews Talk Hour](http://NaturalNewsTalkHour) – a free, weekly health show and the [NaturalNews Inner Circle](http://NaturalNewsInnerCircle) – a monthly subscription to the brightest minds in natural health and healing.

Reaching hundreds of thousands of people, worldwide, as a personal health consultant, writer and radio talk show host – Jonathan has been educating the public on the health benefits of an organic (non-GMO) diet along with high-quality supplementation and healthy lifestyle habits including exercise and meditation.

KUFFAAR SPORT

SOCCER SEX ABUSE SCANDAL WIDENS

CHILDREN as young

as four may have been molested as part of the deepening sexual abuse scandal that has shaken British soccer.

In an update on the

scandal, Britain's National Police Chiefs' Council (NPCC) said there had been significant rises in the numbers of clubs implicated, suspects and po-

tential victims.

A probe of child sexual abuse in Britain, Operation Hydrant, is looking at 148 clubs, 155 potential suspects and 429 victims

aged from four to 20 at the time of the alleged offences.

Most of it happened more than 20 years ago.

The Herald 22Dec2016

BLOOD BANKS, FAECES BANKS AND URINE BANKS

QUESTION

Is blood transfusion permissible? If yes, is blood donation permissible? Are blood banks permissible. Donated blood has to be kept in a blood bank.

ANSWER

Blood is *najis*. It is *najaasat-e-ghaleezah* (heavy impurity). It is *haraam* to use filth for any purpose whatsoever. It is not permissible to use blood for medical treatment. However, according to the Shariah, if no *halaal* remedy/medicine is available, then treatment with a *haraam* remedy will be permissible, not incumbent.

When there is a dire need and no *halaal* medicine is available, then it will be permissible to use a *haraam* remedy, including blood, if available. However, the permissibility of using filth and *haraam* in times of dire need does not justify nor permits saving *haraam* substances for

future use. For example, during starvation, if a person is on the verge of death, it will be permissible for him to eat just sufficient pork to save him from perishing. But this permissibility does not condone establishment of pork 'banks'. Pork may not be kept in freezers in anticipation of some future calamity when the pork can be used on account of dire necessity (*Dhuroorah*).

Blood banks are not permissible and so too is blood donation not permissible. It is just like donating urine and faeces and storing the filth in faeces and urine banks. Faeces banks are already a reality. Read the article appearing on this page. Both faeces and urine are used for medical treatment. Rasulullah (Sallallahu alayhi wasallam) said: *"Allah has not created cure for my Ummah in substances which have been made haraam for them."*

FAECES BANKS

Dutch scientists open faeces bank to treat chronic gut infections

Dutch researchers have now opened the country's first "faeces bank" in a cutting-edge branch of medicine to treat people with chronic gut infections.

"Our faeces bank will help give doctors and hospitals access to transplants of faecal matter," Leiden University microbiology professor Ed Kuijper said.

The Netherlands Donor Faeces Bank will collect, store and distribute the stools for such transplants. Often this was the only solution for people suffering from chronic intestinal infections, and

in particular *Clostridium difficile* (CD), a bacteria which could develop in patients, particularly after lengthy and heavy courses of antibiotics, Kuijper said.

"Certain antibiotics destroy intestinal flora, which allows bacteria to develop and spread," he said.

"Transplants of faecal matter allow healthy bacteria to be put back into the body, which then spread in the intestines and recreate healthy flora."

About 3 000 people are diagnosed with CD annually in the Netherlands, and about 5% of cases become chronic. About three to four transplants

of faecal material are carried out in the country every month.

In some cases, such infections can be fatal after triggering severe diarrhoea, inflammation of the colon and even intestinal perforations.

Donors must be "in good health, neither too overweight or too skinny and must have good intestinal flora". Unlike in the US, where two faeces banks were opened last year, donors are not paid. Donations are collected from anonymous donors at home. The donated stools are taken to the bank in Leiden and transformed into a product which can be transplanted either through a nasal endoscopy or directly via a colonoscopy. — AFP

DOG'S SALIVA

Rasulullah (Sallallahu alayhi wasallam) said:

"When a dog drinks from the utensil of any of you, then wash it seven times."
"The purification of your utensil when

a dog licks from it, is to wash it seven times – the first wash being with sand."

A man in

Wisconsin, U.S.A. lost both his hands, feet, parts of his arms and hands "to a rare blood infection transmitted by dog saliva". He has undergone ten operations.

"The loss of circulation that cost him part of his limbs and almost took his nose and upper lip, will require reconstructive surgery in stages over the next year."

(Associated Press)

According to Islam,

keeping pet dogs is not permissible.

While guard dogs, sheep dogs and the like are permissible they should not be brought into the house.

Rasulullah (Sallallahu alayhi wasallam) said that the Mala'ikah (Angels) of Mercy do not enter a house wherein there is a dog or a picture (of people or animals).

Allah Ta'ala is the Creator. He knows what is best for us.

REVIVING THE DEAD JANAAZAH SUNNAH

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever holds on firmly to my Sunnah at the time of the corruption of my Ummah, for him there is the reward of a hundred shuhadaa (martyrs)."

Among the Masnoon acts of the Janaazah (Burial) service is that the Janaazah be carried by four men. Others should walk behind and alongside the Janaazah. The details of this carrying system are described in the books of Fiqh and in even the elementary Maktab text books. However, in some places this Masnoon system has been totally displaced and a bid'ah style has replaced the Sunnah method.

LINING UP

People line up in two rows facing each other at the entrance of the qabrastaan. The Janaazah is passed on along the gauntlet like a bag of potatoes from

hand to hand until it reaches the grave. This system is in conflict with the Sunnah which it displaces, and at the same time is highly disrespectful for the mayyit (deceased).

According to the Shariah the way of respect for the mayyit is to carry it along in the Masnoon manner, not passing it along a row of people as if it is some chattel. The Sunnah requires that the people move along with the Janaazah, not that the Janaazah be moved along while all the people remain stationary.

The Ulama in these places where this bid'ah is being perpetrated have also become so accustomed to this bid'ah that they fail to see the gross error of this bid'ah method. It is the obligation of the Ulama to rectify this wrong and educate their flocks to reinstitute the Sunnah method of carrying the Janaazah.

PURE KUFR

Kindly provide comment on a post made by a "Muslim" mother as below.

"My son attends a school which has an Anglican ethos. Part of the curriculum is to create young, independent learners who are well rounded, have old school mannerisms, treat everyone they meet with kindness and respect.

My son has always insisted that I come to Ash Wednesday. Last year, I was overseas. This year I was home. It was lovely. The boys were brought in

with graceful dignity as the occasion is solemn. We sang from the hymn books, the grade 7 boys recited prayers in English, Afrikaans and isiXhosa. The presiding reverend spoke about repentance and exchanging an old habit for something new. Giving up selfishness for sharing, or jealousy for group participation. The boys then had ashes put on their forehead as preparation for 40 days of repentance, preparation, and spirituality until Easter.

I learned so much

today and will try to exchange an old idea or way of doing things for something new".

Is her opinion valid according to the Shariah?

COMMENT

This woman is a total *jaahilah*. She does not have the haziest idea of Islam. In fact, her attitude exhibits her kufr. Her indulgence in the kufr rituals and her love for these have most certainly effaced her Imaan, i.e. if she ever was a Muslim. It is

(Continued on page 11)

TAHAJJUD SALAAT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: *"When night falls, the lover of the world finds his limbs constricted. Thus he sleeps like a corpse. On the contrary the limbs of the Zaahid who abstains from the dunya are relaxed. He wakes up swiftly. When he sleeps it is as if he is awake."*

He who searches for Qiyaamul Lail (Tahajjud) whilst giving preference to gold over dung, in fact desires to achieve the impossible. Even if he struggles (to wake up and perform Tahajjud), he will not

be consistent. If he manages to be consistent, he will not experience the pleasure of communing with Allah Ta'ala."

A man engrossed in the *dunya* will be spiritually as well as physically lethargic and indolent. He sleeps like a *mayyit* (corpse). Waking up for even Fajr Salaat poses an almost insurmountable problem for him. The consequences of reckless indulgence in the world are spiritually debilitating. Sin, transgression, abandonment of the Sunnah, gross misuse of the eyes and tongue and

involvement in futility and haraam amusement, etc. utterly ruin Islamic morality. The *Baatin* (spiritual heart) is killed and the *noor* (spiritual glitter) of Aql vanishes.

The standard for experiencing the Pleasure of communion with Allah Ta'ala, mentioned by Allaamah Sha'raani is exceptionally high. The degree of *zuhd* to be cultivated, according to him eliminates every iota of worldly love from the heart to such an extent that even dung has more value than gold. As far as the masses are concerned, this is an unattainable goal.

However, the very minimum requirement for the rank and file of the Ummah is that preference should never be given to the world over and above the Shariat. In any conflict between worldly pursuits and the Shariat, Allah's Law must incumbently be accorded priority and preference. Nothing below this standard is acceptable nor tolerable in Islam.

A SIGN OF QIYAAMAH

R a s u l u l l a h (Sallallahu alayhi wasallam) narrating the signs of Qiyaamah, said:

"Voices will be raised in the Musaaqid."

Even the Ulama and the Muballigheen are displaying this Sign of Qiyaamah conspicuously. They are oblivious of the sanctity of the Musjid.

Once when some people were speaking loudly in the Musjid, Hadhrat Nabi Isaa (Alayhis salaam), struck them with his shawl and expelled them from the Musjid.

LOVE FOR FAME

"The desire underlying any Deeni, Ilmi or political activity is aggrandizement and to gain accolades. This in reality is spawned by deficiency of Ikhlâas or the lack of

ikhlaas (sincerity), and by vanity and show (riya). This disease has developed even among those who are engaging in valid (Deeni) services. This in fact is shirk khafi. By Allah Ta'ala, only deeds based on ikhlâas are acceptable, and on this basis the deeds improve and progress. This is the criterion for the acceptance of all a'maal by Allah Ta'ala. The media, jalsahs (functions), processions and touring are generally cogs in this machinery." (Hadhrat Maulana Yusuf Binnuri)

MUHAMMAD IBN ABDUL WAHHAAB

Q. On the issue of Muhammad Ibn Abdul Wahhaab, there are conflicting views given by Maulana Manzoor No'mani. According to The Majlis, Muhammad Ibn Abdul Wahhaab was a deviate, however, some Akaabireen of Deoband such as even Maulana Rashid Ahmad Gangohi mildly praised him. It appears that Maulana Gangohi was unaware of what Ibn Aabideen wrote in Raddul Muhtaar regarding the followers of Muhammad Ibn Abdul Wahhaab. They do not consider him to be a deviate. What is the status of Muhammad Ibn Abdul Wahhaab? Even

Maulana Husain Ahmad Madani had retracted his view in which he had criticized Muhammad Ibn Abdul Wahhaab.

A. We are not in position to presently comment on Maulana Manzoor No'mani's conflicting views. We have never made an indepth study of Muhammad Ibn Abdul Wahhaab. We have criticized him on the basis of our understanding that he was the originator of Salafi'ism in Saudi Arabia.

We are not aware if Hadhrat Madani had retracted his earlier view. If he had indeed retracted, then obviously the retraction will be based on sound grounds.

If Hadhrat Maulana Rashid Ahmad Gangohi had not branded Mu-

hammad Ibn Abdul Wahhaab as a deviate, it was either due to lack of information or he genuinely believed in the veracity of his view despite having information about the person. The same applies to the other Akaabireen.

It is essential to understand that Hadhrat Gangohi (Rahmatullah alayh) was not your little brother. He was not a type of molvi such as those roaming the globe today. He was in fact, a Mujtahid and a Wali of outstanding calibre. He was a great Aalim of the Haqq whom the Barelwi Qabar Pujaaris brand a 'kaafir'.

Hadhrat Gangohi and the other Akaabireen are entitled to their views. Hadhrat Gangohi was not

OLIVES

Nabi (sallallahu alayhi wasallam) said:

"Eat olive oil and massage yourselves with it, for it comes from a blessed tree." (Ahmad and Tirmidhi)

a muqallid of Ibn Aabideen. There was no incumbency for him to adopt the view of Ibn Aabideen.

If our contemplated research – if Allah Ta'ala grants us the opportunity to make the necessary research – establishes that we have erred in branding Muhammad Ibn Abdul Wahhaab as a deviate, then we shall, Insha-Allah, unhesitatingly retract our view.

Right now we have no time to engage in a thorough research of the issue. In fact, this writer is hovering on the brink of

Barzakh. If Allah Ta'ala grants us the *taufeeq* and the time to make a research, we shall do so. If our research establishes the correctness of Hadhrat Madani's retraction, if indeed he had retracted, and if our research compels us to understand that Muhammad Ibn Abdul Wahhaab was indeed not a deviate, then we shall retract our current view and proclaim the *Haqq*. May Allah Ta'ala guide and protect us from the ploys of the nafs and the snares of shaitaan. May Allah Ta'ala keep us steadfast on the Haqq.

PURE KUFR

(Continued from page 10)

haraam for Muslims to enrol their children in such institutions of kufr. They will compulsorily emerge as *murtaddeen* from these institutions. All the acts mentioned in the question are kufr.

LURING THE WOMEN

Q. Mufti Zubair of Darul Ihsan had organized a 'special series for sisters' after Isha (8.45 pm). However, his advert also welcomes males. It reads: 'Brothers may attend'. Please comment on the feasibility of this program. Can proper hi-

jaab be maintained in this scenario?

A. These juhala molvis of soo' are not concerned with hijab or any other requisites of the Shariah. Their motive is self-aggrandizement and

other vile *nafsaani* vagaries. It is for this reason that this organization of this *mudhil* molvi is called *Darush Shaitaan*. These characters excel in halaalizing prohibitions.

This jaahil molvi has absolutely no concern and no fear for Allah

Ta'ala. He invites droves of women to leave their holy home precincts late at night to venture into the public domain to listen to his *khuraafaat*. Women are not allowed to come to the Musjid for even Fardh Salaat even if they are clad like old

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Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)
missible?

A. Leadership courses are inspirations of shiataan. The quest for leadership is a carnal lust which destroys a man in this dunya and the Aakhirah. It is haraam to seek leadership. If leadership is thrust on a person without his desire for being a leader, Allah Ta'ala will aid him. On the contrary, if he submits to his lust and pursues leadership as is the incumbent practice of all politicians and even of juhala molvis of today, then Allah Ta'ala casts such slaves of the nafs to the wildly fluctuating vagaries of the capricious masses. Islam prohibits the quest for leadership.

Q. Some imams while reciting the Jum'ah khutbah turn their heads right and left. Is this Sunnat?

A. It is bid'ah.

Q. I have some questions regarding electronic tolls on motorways. Whenever a person passes an e-toll gantry, he is charged a fixed tariff. A person who has an e-tag is charged less than one who doesn't. With an e-tag, one has an account from which pre-paid money is deducted electronically on passing a gantry. Without an e-tag, one receives an invoice with the amount to be paid. A person in the latter

situation is named an alternate user.

Some people say that we should not pay these e-tolls, as it is a form of oppression. I am not convinced by this because some entity spent money on the creation and maintenance of the motorways and I derive benefit every time I drive over it. The tariffs do not seem to be exorbitantly expensive. Additionally, if this reasoning is extended to other forms of infrastructure, it would entail that non-payment of electricity, water, telephone, and data services is acceptable.

My second concern is regarding discounts that are applied to the e-tolls. As an alternate user, there is a discount for paying within a certain amount of time known as the 'grace period'. This seems to be ribaa to me, as the amount payable varies with time. With an e-tag, there are other discounts which are immediately calculated and deducted on passing a gantry. I have attached a document with more information.

Bearing the above in mind, my questions are as follows:

1. Is the payment of e-tolls permissible, impermissible or obligatory?

Assuming it is permissible or obligatory:

2. As an alternate user, should

I pay the lower or higher amount according to the Sharee'ah? I have some unpaid bills, which I received by post after the expiry of the grace period (which means that I owe the higher amount according to SANRAL).

A. (1) E-tolls and all types of toll fees in terms of the Shari'ah are zulm (oppression). The question of permissibility and impermissibility does not concern the non-Muslim oppressors who have imposed this zulm on the people. As far as possible, people should abstain from paying these fees of oppression.

The analogy with water, electricity and telephone is incorrect. In these instances, tangible products are sold although there is gross zulm committed by the authorities even in this regard. The ideal is for water to be free. It is the obligation of a government to ensure this. If the government is not saddled with bandits and robbers who resort to wholesale looting of the public treasury, there will be adequate funds for providing free water to the population. When this writer was still a teenager, water used to be free.

2) The lower and the higher amounts are of no consideration. The whole amount is zulm. A 'discount' is a miniscule decrease in the de-

gree of oppression. It never ever comes within the Shari'ah's concept of Riba.

3) Whatever method is easier for the oppressed, will be permissible for adoption.

Q. Rasulullah (Sallallahu alayhi wasallam) said that the most intelligent person is the one who prepares for Maut and the Qabar. How does one prepare for Maut and the Qabar?

A. The only way of preparing for Maut and the Qabar is by following the Shariat, adopting the Sunnah and engaging permanently in Thikrullah. Read books on the stories and advices of the Auliya to understand this subject.

Q. What were the physical training exercises of Rasulullah (Sallallahu alayhi wasallam)?

A. Rasulullah (Sallallahu alayhi wasallam) and the Sa-haabah had no regular physical exercise training programme. They were not in need of such programmes. Their simple, frugal and austere lifestyle, their adoption of the Sunnah, their abundance of Nafl Salaat, their focus on the Aakhirat, their horses, spears and arrows provided adequate training for their physical and spiritual health. They were men of the Aakhirat, not men of the dunya.

LURING THE WOMEN

(Continued from page 11)

hags in shabby garments.

Now what conclusion should be drawn from

this scenario in which women will be emerging from their homes perfumed and adorned in their best garments, and some slipping be-

hind the driving wheel as if they are prostitutes, to attend the talk of some vile jaahil molvi late at night at a public venue?

All of them – the

women and the jaahil molvi are *mal-oon*. The evil of the deceptive 'women's' bayaan is aggravated by the presence of males, and whatever 'separate' facilities are mentioned,

are a ploy of the devil.

These types of molvis are the worst scum under the "canopy of the sky" as mentioned by Rasulullah (Sallallahu alayhi wasallam).

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"VOICE of ISLAM"



brains of baatil." (Qur'aan)

Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the

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"Most of the munaafiqeen of my Ummah are its qaaris."
(Hadith)

THE FRAUD OF THE NNB DOGS

GROSS ABUSE OF ZAKAAT

Q. A poor student of Deen is doing Ifta at the Fordsburg Jamiat ul Ulama- The Jamiat wants R20,000-00 per annum fees. If you cant pay, you are asked to apply for Zakah at the same Jamiat.- Is such round tripping of Zakah money allowed in the Shariah?- Most of the

time in the Ifta classes, the students have to just sit and read, very little tuition is provided to them. Also, a considerable amount of their time is used to answer questions received by the Jamiat.

A. This type of 'round tripping' is khiyaanat (abuse and fraud). The NNB jamiat of Fordsburg is a scoundrel group which misleads

Muslims on many issues. This mismanipulation of Zakaat is just one example of the haraam shenanigans which they perpetrate. They trade the Deen for a miserable price. They plunder the Zakaat which people entrust to them. The Zakaat obligation is not discharged.

Their exorbitant

R20,000 charge for teaching Ifta' is scandalously crooked and fraudulent. These NNB chaps are unqualified for teaching Ifta. In this way they abuse the trust funds to fill their pockets. They pay themselves lucrative so-called 'salaries' for their crooked activities in the name of the Deen. It is haraam to contribute funds, whether Zakaat or Lillaah or even haraam

interest to the NNB jamiat of Fordsburg. Only men who are bereft of any Imaani conscience will adopt this type of crooked, haraam stratagem to halaalize Zakaat funds for their pockets.

The R20,000 fee is haraam. The 'round tripping' is haraam. Imaam Ahmad Bin Hambal (Rahmatullah alayh) described such 'round trippers' as 'dogs'.

THE 'DIVORCE' OF A SECULAR COURT

Q. The following are some questions on marriage and divorce posed by a brother in the U.K. to a South African Mufti. The Mufti's fatwa is also provided herewith. What is the status of this fatwa?

Divorce in a civil court

Q: I want to ask you a few questions before I make a decision about marrying a second wife. I am not satisfied with my marriage with my first wife. This is due to a lack of affection and neglect from my first wife. I have had this problem for 5 to 6 years now and I have tried to talk to my wife to resolve how I feel but nothing seems to better my situation, and I have now given up. I still care about my first wife and I still want to provide for her and our 3 children. I want to marry a second wife but I don't want to commit a sin. The UK law does not recognise a second wife. It is actual-

ly illegal in the UK to have a second wife, although it is fine to have a mistress. As I am aware that there is an Islamic ruling that I should abide by the law of the country that I reside in.

1. My question is, if I get permission from my first wife, and provided I fulfil both wives rights, will I be committing a sin to have a second wife in the UK?

2. Does a divorce through the UK civil court break the Islamic nikah? (From my own research I have found that it does not break the Islamic nikah)

3. I have met a person from Morroco who has accepted to be my second wife, but to bring her to UK I have to first divorce my first wife through the UK civil court. Can I do this in order to bring my second wife into the UK? I do not want to break the nikah to my first wife.

"What, are the people of the towns confident about Our punishment (not) befalling them during the day whilst they are (enjoying themselves) in play (and amusement)." (Qur'aan)

Scores feared dead as packed party boat sinks

- AFP

A cruise boat which sank in Lake Victoria was overloaded, carrying about 120 people instead of its 50 capacity, Uganda's President Yoweri Museveni said on Sunday.

Thirty people drowned and more than 60 were feared dead, Ugandan police said, in the latest such incident on Africa's largest body of water.

"Thirty bodies have been recovered and 27 people rescued," police spokesperson Zura Ganyana said.

Witnesses say the vessel may have been rushed back into service following a renovation to take advantage of the profitable end-of-year party season.

The boat carrying revellers sank in bad weather on Saturday in the latest deadly incident to affect passenger boats on the lake.

Lawn games at the Mutima Country Resort, close to the capital Kampala, were pushed aside on Sunday to make way for an open-air mortuary where police collected the bloated bodies of victims.

Police operations director Asuman Mugenyi said overloading and bad weather were probably to blame. "We also suspect the mechanical condition of the boat contributed to the sinking."

A: 1. Whether it is UK or US, the laws remain the same. The laws do not change. However, we advise that you do something that is free of problems and worries.
2. If the husband consents or instructs the court to divorce then the divorce is valid.
3. The divorce that is issued is recognised and valid in the shariah.

And Allah Ta'ala knows best. (End of fatwa)

Please comment. Is this fatwa correct? To even a layman it does not seem right.

OUR ANSWER:

The Mufti has acquitted himself most stupidly. He is a liberal, hence he issued a bunkum 'fatwa'. The Muslim does not and

cannot 'instruct' the court. He can only petition and ask the court.

When a man asks a kaaafir court to annul his civil 'marriage', which is not a Nikah in Shar'i terms, he is asking for the cancellation of the secular contract, not for the issuance of Talaq.

Secondly, he 'asks'

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Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible to serve meals after making khatam of the Qur'aan Shareef?

A. It is not permissible to serve meals after completing the Qur'aan Majeed. This custom is bid'ah.

Q. Is it permissible to serve savouries for Iftaar in the Musjid?

A. It is not permissible to serve savouries for iftaar in the Musjid. Iftaar should be with only dates or water or dates and water. The Musjid is not a place for feasting and making merry.

Q. Can women perform their own Taraaweesh jamaat for revising their Qur'aan? The woman-imaam will recite audibly.

A. It is not permissible for women to perform Salaat in jamaat even for the purpose of revising the Qur'aan Majeed. The purpose of Taraaweesh is not to revise the Qur'aan. The revision should be practised the whole year. It is also not permissible for women to perform Salaat in jamaat nor to recite audibly during any Salaat.

Q. What should Shaafis do when the Hanafi Imaam recites the Aayat of Sajdah of Surah Swaad which is not an Aayat of Sajdah for them? Also, what should Hanafis do when the Shaafi Imaam makes Sajdah at an aayat which is not a Sajdah Aayat for them?

Q. If the Ahnaaf are the muqtadis of a Shaafi' Imaam, they should follow the Imaam in the Sajdah. Their Salaat will be valid.

It is not permissible for Shaafis to make the Hanafi sajdah in Surah Swaad (23rd Parah). If the Shaafi is following a Hanafi Imaam, then he has two options regarding this Sajdah in the 23rd Parah. He should remain in Qiyaam and wait for the Imaam. Or, he should make niyyat of dissociation from the Imaam and complete his Salaat without following the Imaam.

Hanafis should not misunderstand the issue. The Shaafi will be acing validly by abstaining from the Sajdah. It is

necessary for the followers to staunchly adhere to their respective Math-hab.

Q. How should the Zakaat Nisaab of 12 months be calculated?

A. Payment of Zakaat is Waajib every 12 Islamic months. It is necessary to have a fixed due date every year although actual payment could be on any date after due date. If for example you calculated your Zakaat for the first time on 25 December 2018 (16th Rabiyyuth Thaani 1440), then your Zakaat due date will be on 16 Rabiyyuth Thaani every year.

Q. Is it permissible to give Zakaat to one's father-in-law who is in need and heavily in debt?

A) It is permissible to give one's Zakaat to one's father-in-law if he qualifies as a Zakaat recipient.

Q. Are birthday parties permissible in Islam?

A. Birthday parties and all similar merrymaking functions are haraam.

Q. What is the status of the wedding reception given by the girl's party?

A. The customary wedding reception by the girl's party is haraam. It is also bedeviled with numerous acts of fisq and fujoor.

Q. Can I use Zakaat to pay for the school fees of a poor student or an orphan?

A. Zakaat may not be used to pay secular school fees even if the children are orphans.

Q. Will photography, sound recordings and laboratory analysis be considered evidence in terms of the Shariah?

A. Photography, sound recordings, laboratory analysis and the like do not constitute Shar'i evidence in an Islamic court. An accused cannot be convicted on the basis of such evidence.

Q. Is the Naqshabandi a true Sufi sect?

A. Originally the Naqshabandis were genuine Sufis and strict followers of the Shariah. Nowadays they are a deviant sect practising much bid'ah

and haraam. They misuse the Naqshabandi designation. They are in reality not Naqshabandis. They are evil, deviate followers of Iblees.

Q. What time does Dhua (Chaasht) Namaz begin?

A. Dhuhā Salaat may be performed immediately after Ish-raq Salaat.

Q. A woman leaves home for a journey while she is paak (not in the state of haidh). Along the journey her haidh begins. How should she perform Salaat at her destination after gaining purity?

A. If haidh begins along the journey, and the woman attains purity at her destination, then she has to perform Qasr Salaat. She will remain a mu-saafir.

Q. Is it permissible to sing nasheeds and nazams?

A. Singing nasheeds for public entertainment is not permissible. Singing nasheeds to oneself in privacy is permissible as long as it is not made a profession and if considerable time is not wasted in such singing.

Q. Is it permissible for women to listen to males singing nazams?

A. It is not permissible for women to listen to men singing nor is it permissible for men to listen to women singing.

Q. Is it permissible to acquire books and computer programmes free from pirating sources?

A. If the books/computer programmes are acquired by hacking into the private sites of the authors/sellers, then doing so is haraam. It will then not be permissible to even read the book acquired in this Islamically unlawful way. However, if the book/programme is acquired lawfully, and it is then distributed free on the internet, etc., it will be permissible regardless of any copyright.

Q. A company manufactures/packs both fruit, vegetable and meat products, including pork. While the same equipment is used for fruit and meat products, the preparing is done

THE MAJLIS AND SHI'ISM

Q. Supporters of the Shiah are saying that The Majlis had published many articles in support of Khomeini. Please comment.

A. The supporters of the Shi-ahs are morons and fitnah-mongers. Despite being aware of the reality, they spread falsehood to achieve the objective of their deception. Yes, some decades ago we had published many articles in support of Khomeini and his revolution. At that time we were completely unaware of the reality of Shi'ism. But, when the Haqq came to light, we issued a categorical retraction, and initiated our programme of severely criticizing Khomeini and Shi'ism, and we continue doing so to this day.

It will therefore be wrong and not permissible for anyone to propagate that we have conflicting views on Shi'ism. A retraction cancels out the previous view, hence it will be dishonest and not permissible to attribute the earlier view to the one who had retracted it.

separately. After the meat has been processed, the machinery and equipment is properly cleaned with chemicals. Thereafter, the fruit and vegetables are processed. Is the fruit and vegetable products halaal? A company in the U.S.A. called 'Aldi' processes foods in this manner.

A. Abstain from the Aldi products and from all products of companies which process both fruit/vegetable and meat products. These products are made with the same equipment with which haraam products are made. Contamination is an almost certitude. It is not permissible to consume these products.

Q. When is it permissible to speak ill of a person?

A. It is not permissible to speak ill of a person. This is the rule of Allah Ta'ala. However, all rules have exceptions. The permissible exception in

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this case will not be said to be 'speaking ill'. It will be constrained by necessity – the need to impart benefit or lesson.

When a person sins flagrantly in the public, or when he advertises his sin as a virtue, or when he misleads and deceives people with his sins and haraam stunts, then it is permissible to warn people of his danger. Such warning will come within the scope of *Amr Bil Ma'roof Nahy Anil Munkar* which is an ibaadat of high merit.

Q. Is it permissible to recite Surah Faatihah in Janaazah Salaat?

A. It is not permissible to recite Surah Faatihah in Janaazah Salaat. It will be bid'ah to do so, just as it will be bid'ah to recite Surah Faatihah in Salaat instead of At-Tahiyaat.

Q. Is it permissible to accept a Christmas gift from a Muslim?

A. A Christmas gift from a Muslim should never be accepted. He should be told that such gifts are haraam. If it has already been accepted, one should make Taubah and give it to some poor person.

Q. I have some interest money which I had withdrawn from my banking account. This haraam money is kept separately. Can I sometimes make use of it and replace the amount? Or if I want notes, can I exchange my coins with the interest notes?

A. Once you have separated money with the intention of it being interest, then it will not be permissible to use it for your own benefit in any way whatsoever. Hence, you may not make an exchange for the purpose of 'change' nor take a loan from it. You will contaminate your halaal money by so doing.

Q. Is it allowed for a woman to listen to the qiraa't of a male?

A. Only if circumstances compelled her to be in a Jamaat Salaat. Then she has to listen to the Imaam's qiraa't. Besides this, she should not listen to a man's qiraa't, especially of the mercenary, faasiq

qaaris of today and of the facebook molvis. They are all deviates and astray. In fact, it is not permissible for even men to listen to the recitation of these crooks. If the reciter is a mahram and not a faasiq, it will be permissible for the woman to listen.

Q. Did the Sahaabah ever reach America?

A. The Sahaabah did not go to America, neither North nor South America.

Q. Many people are involved in interfaith dialogue. What is the Shariah's view?

A. People and organizations who are involved in interfaith exercises expose themselves to kufr. It is an evil shaitaani movement designed to scuttle Islam. Muslims who become entrapped with the inter-faith shayaateen are juhala whom shaitaan has ensnared.

Q. Is it permissible to perform the Sunnat Salaat before the Athaan?

A. It is permissible to perform the Sunnat Salaat before the Athaan if it is the time for that Salaat. Once the time for the Salaat has commenced, then the Sunnats may be performed even before the Athaan.

Q. Are witnesses necessary for a Talaaq to be valid?

A. Witnesses are not a condition for the validity of Talaaq.

Q. A man wrote Talaaq for his wife. The letter has not reached her yet. From when does the Talaaq become valid?

A. The Talaaq comes into effect immediately when it has been written regardless of the wife not having received it yet.

Q. Please comment on the Muslim brothers who dyed their beards pink for a cancer awareness campaign. Is it permissible?

A. They are not 'brothers'. They are fundamentally kuffaar. The kufr is embedded in their hearts, hence it finds freeplay in the ways of the kuffaar. They are spineless bootlickers of the western cult of fisq and fujoor.

Q. An elderly Muslim man's name is Abdur Rahmaan. Eve-

Q. Who has the greatest right to name the child / baby?

Sometimes grandparents wish to name the baby and they believe it is their right to name the grandchild.

In a situation of separation or Talaaq, where the father is not by the baby, who has the right to name the baby? Will it be the mother because the baby is living alone with the mother?

A. The issue of naming the baby should be settled by mutual agreement and amicably. Shaitaan utilizes every small opportunity to create considerable friction and enmity in the family. As long as the name is good, the parents should accept the wish of the grandparents. This is an issue which has some ramifications. For example, the father wants to give a name of his

ryone calls him Raymond. Is it permissible to abandon the beautiful Muslim name and to call him Raymond?

A. If the elderly man's lifestyle is that of a western kaafir, then it is appropriate to call him 'raymond'. He does not deserve the name Abdur Rahmaan. It is like we are calling the jaahil molvi, Reverend Abraham Bham because he does not deserve to be called Ibraaheem. Nevertheless, it is haraam to corrupt the name Abdur Rahmaan and to transform it into 'raymond'. If the man has no objection to the kuffaar name of 'raymond', then it indicates that 'raymond' is in his heart.

Q. A lady passes away and leaves behind no one but her father's sister's children, and her mother's brother's children and her mother's sister's children. Do they get any share from her estate?

A. All the children mentioned by you will inherit in the deceased's estate. These children are divided into two classes:

Class A: They are the father's sister's children, i.e. the paternal aunt's children.

Class B:

(i) They are the mother's

NAMING THE CHILD

choice, but his father (the dada) selects another name. If the dada is stubborn and insists on naming the child, the father should relent and accept the dada's choice as long as the name has no evil connotations. In lawful things, it is incumbent to obey parents, hence the dada's wish should be accepted although it is not his right. It is actually the father's right.

However, if the child's mother wishes to choose a name, the father should not cause her grief by rejecting her choice. After all, she bore the baby travail upon travail, hence the father should give her the right.

Even in a situation of Talaaq, the above explanation is applicable.

brother's children, i.e. maternal uncle's children

(ii) They are the mother's sister's children, i.e. maternal aunt's children

The deceased's estate will be divided into three equal shares.

Two shares, that is two thirds of the estate will be for the children of Class A. Each male will receive twice the share of a female.

One share, that is one third of the estate will be for the children of Class B.

Each male will receive twice the share of a female.

Q. Do we pay Ushri tax on produce of the land in South Africa?

A. The Land of South Africa is not Ushri, hence the laws of Ushr do not apply. Only the usual Zakaat rules will apply.

Q. Is nikah over the phone valid if the parties are in different countries? A Hanafi girl married a Hanafi man over the phone without the consent of her Wali.

A. The mock 'marriage' over the phone is not valid. The Nikah was never performed.

Even if they live in different countries, nikah by phone

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is not valid. They are living in the state of adultery.

Q. Is it permissible to celebrate the new year's day of the kuffaar? A Mufti says that it is permissible since it has become the norm and is not regarded as a religious day.

A. The chap is not a Mufti. He is a moron. Celebrating the kuffaar's new year's day or any of their other festivals is haraam. It is tantamount to kufr.

Q. I forgot to recite a Surah in the third raka't of the Sunnatul Muakkadah of Zuhr. I made Sajdah Sahw. Was my Salaat valid?

A. It is Waajib to recite a Surah after every raka't in all Sunnat, Nafl and Witr Salaat. If one forgets to recite it, then Sajdah Sahw will be sufficient. Your Salaat is valid.

Q. A woman married during her Iddat, two months after the death of her husband. She also stole a considerable amount of money from the estate. Does she still inherit?

A. Since the evil woman was still in her husband's nikah at the time of his death, she inherits in his estate. What she stole from her deceased husband's estate is a major sin. If the heirs are aware, they should deduct the amount she had stolen from her share of inheritance.

Q. Is it permissible to believe that evolution took place in the plant and animal kingdom, not in human beings?

A. All plants and animals came into existence by the spontaneous creation of Allah Ta'ala whenever He had deemed these necessary for our benefit. The concept of evolution is baboonic, moronic and satanic. The theory of evolution is stupid and it presupposes existence without a Creator.

Q. While making wudhu, I first wipe my right foot dry then wash the left foot. Is my wudhu valid?

A. While your wudhu is valid, it is Makrooh to wipe and dry the one foot before washing the other foot.

Q. What is the status of e-number ingredients?

A. E-numbers are generally haraam ingredients. They are either mushtabah or haraam.

Q. The father of a girl is flagrantly in conflict with the Deen. In fact he is a faasiq who sent his daughter to university. Now she has struck up a haraam relationship with a non-Muslim boy who has embraced Islam for marrying this girl. But the father refuses because the boy is not of the same race. This girl has been having a relationship with this boy for years. The girl and her parents are Hanafis. What is the solution?

A. According to the Hanafi Math-hab, a woman's marriage is valid without the consent of her Wali. If she has a valid Deeni reason for wanting to bypass her Wali, then she may have her nikah performed without the permission of her wali. In the scenario described by you, she should proceed with her marriage even without the consent of her faasiq, faajir father who has lost his wilaayat over her. He had paved the pathway of Jahannam for her. He should now enjoy the consequences.

Q. What relationship should the children have with their stepmother who has been divorced by their father?

A. The children should be respectful and helpful to their stepmother even after their father has divorced her. The sons should not be in privacy with her. A degree of purdah should be maintained.

Q. It has been reported that in the UK toilet rolls with the Name of Allah in Arabic inscribed on them are being sold. Why are the Ulama not calling for a boycott?

A. Direct your question to the Ulama in the UK. Furthermore, such sacrilegious acts of insult and sacrilege by non-Muslims must be expected. But worse than this are the sacrilegious acts of Muslims themselves. Thousands of Qur'aan copies are doled out

to kuffaar by evil so-called Muslim organizations. Many of the non-Muslims intentionally desecrate these Qur'aan copies. They use the pages even in the toilet and cast the copies into the trash. Muslims even advertise in kuffaar newspapers and even provide Qur'aanic aayaat for publication in these slut papers. The sin of such vile acts of sacrilege devolves on those who have distributed the Qur'aans to the kuffaar. These people are shameless and extremely deficient in Imaan.

Q. What should we do for the birth of pious children?

A. Make dua for pious children. Follow the Shariah. Abstain from sin and futility in all forms. Then, Insha-Allah, one will have pious children. Rasulullah (Sallallahu alayhi wasallam) said: "Whatever is by Allah is available by means of obedience to Him."

Q. A Muslim man asks another Muslim man who is an American citizen if he could 'marry' his sister only legally in the USA court. The purpose is to get his sister USA citizenship. His sister is married Islamically to another Muslim man in another country. The Muslim man offered \$5000 for this, and then \$500 a month for life. This Muslim man who is an American citizen wants to know would this be OK if he does this with the intention of giving the money all to the poor? Could this money be used for the maktab project?

A. The mock marriage is despicable and haraam. The money earned in this manner is riba. It is haraam. The intention to give it to the poor does not halaalize it. It is not permissible to use such haraam money in the Maktab project.

Q. Is it permissible to host family reunions?

A. These family reunions are shaitaani gatherings. There is no origin in Islam for such gatherings. Many evils accompany such misguided family reunion functions.

Q. In our country when there

FITRAH AND MERRYMAKING

Q. Can we use Fitrah money to prepare meals for the poor on Eid day? They will be invited to a feast.

A. Fitrah has to be incumbently given in cash or kind to the Fuqara and Masaakeen. The objective of Fitrah is not feasting. Give the money to the poor to buy food for their families, and give them bit extra.

This feasting and merry-making craze of Muslims nowadays is indeed a poor commentary of the moral condition of people. Why do they derive pleasure from the takleef (inconvenience) of preparing meals and from the other paraphernalia which accompany feasting. They derive fun from feasting because the motive is *riya* whereas in silently and unobtrusively giving the money to the poor, there is no show and fun.

Fitrah must not be used for feasting. It must be given to the poor.

is a curfew, will it be permissible to combine Maghrib and Isha' Salaat?

A. Maghrib and Isha' may not be combined because of the curfew. Each Salaat must be performed in its time. If due to the curfew musallis are not allowed to attend the Musjid, then they should perform at home.

Q. Is it permissible to recite Surah Yaaseen in congregation every Thursday?

A. It is bid'ah to recite Surah Yaaseen in congregation every Thursday.

Q. An old couple embraced Islam. What is the status of their marriage which was performed according to their religious rites? Is it necessary for them to have an Islamic Nikah performed?

A. If the couple has embraced Islam together, then their old wedding will be valid. However, if only one embraced Is-

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lam, the other one at a later date, then the marriage will not be valid. Anyhow, even in the first case, it is better to have an Islamic Nikah.

Q. Here in UK, an imam was exposed on a video doing istimna bilyad (i.e. masturbation), womanising and other immoral acts. He did publicly repent (made taubah). Now the Mosque community said that Allah HAS FORGIVEN him, and he is better Muslim now for having made public Taubah. Is this approach good? Also this was the 4th warning since 2016 but the community of Musajid kept it a secret. Please comment. Should this imam be allowed to lead the Salaat and attend to other imamate duties?

A. Undoubtedly, Allah Ta'ala forgives all sins no matter how numerous and how vile and great if the Taubah is sincere. However, acceptance of Taubah is a separate issue. The imaamate of a waladuz zina (illegitimate person) is Makrooh despite him not being sinful and not having committed such extremely evil and immoral misdeeds as this imam has committed. The commission of such abominable filth in public can never be adequately condemned. There are no words in the dictionary to describe the villainy, immorality and filth of what he has perpetrated. While we should believe that his Taubah has been accepted, it is not permissible to employ him as an imaam. He should not be allowed to lead the Salaat nor to perform any other imamate duties. The Musjid committee is in grievous error.

Q. Is commercial ice-cream made by Muslims halaal?

A. Just look at the 'dangerous' list of a dozen ingredients in commercial ice-cream. It will suffice to deter you from eating such products laced with chemical poisons, mushtabah and even haraam ingredients. Commercial ice-cream is not halaal regardless if made by Muslims.

Q. What should one do if one had not performed the two raka'ts Salaat after Tawaaf during Hajj? Are the Hajj and Umrah valid?

A. If the two raka'ts Waajib Tawaaf Salaat are omitted, the Hajj and Umrah remain valid. However, it is incumbent to perform the two raka'ts even if one recalls the omission after one has returned home. The two raka'ts must be performed anywhere, even at one's home. But Taubah for the sin of omission is also Waajib.

Q. I have heard conflicting stories about Muhayyuddin Arabi. May his books be read?

A. Hadhrat Muhayyuddin Arabi (Rahmatullah alayh) was a great Wali. However, since some of his statements/writings are beyond our spiritual and intellectual grasp, it is best to refrain from reading his works.

Q. How should a woman be dressed in front of her children and mahrams? What is her aurah in this regard?

A. A woman should be fully dressed from head to feet whether she is in front of her own children or other females. In this regard, the question of aurah is superfluous. The issue pertains to akhlaaq (morality).

Q. A lady, Dr. Farhat Hashmi teaches tafseer. She has tafseer centres in different parts of the world under the name, Alhuda. Is it permissible for women to learn from her centres?

A. This woman is a mudhillah. She is a deviant ghair muqallid. It is not permissible to acquire any lessons from her.

Q. What is the status of grape-tizer? Its ingredients are reconstituted grape juice concentrate, grape skin extract, citric acid, and carbon dioxide.

A. This potion is not halaal. It is poisonous – harmful for the physical health and destructive for the baatini (spiritual) health. In this potion of reconstituted muck, be sure of haraam ingredients.

Q. A person deposits money in his banking account. He records it as his asset while the

bank also records it as its asset. Who is the owner according to the Shariah?

A. There is no conundrum here. Regardless of what the bank does and how it records the money, the depositor is the owner and it is his asset.

Q. How should an adult child react when one or both parents become murtad? Can he visit them? What if the child is not yet baaligh?

A. If parents become murtad, Nauthubillah, then it is the duty of the children to persuade them to return to Islam. If they refuse, the children should sever their ties and dissociate from such evil parents. The child should not visit nor talk to them. If the nabaaligh child is of intellectual discernment, he/she should also adopt the same stance and sever ties.

Q. In almost every bayaan of the tabligh jamaat it is mentioned that the hadeeth of Nabi sallallahu alayhi wasallam wherein Nabi sallallahu alayhi wasallam said that the person who is out in the path of Allah, whatever dust settles on his body, the fire of Jahannam is haraam for that part. Leave alone the fire not even the smoke of the fire of Jahannam can touch that part of his body where the dust has settled. Is this correct?

A. The Hadith applies to the Mujaahid in the Path of Allah Ta'ala. It does not relate to those who are on Tabligh Jamaat holiday excursions. There is no resemblance between the excursions of the Tabligh Jamaat and the hardships and dangers of the true Mujaahideen Fi Sabeelillaah. The misapplication of the Hadith is not permissible.

Q. A girl's Madrasah is at a safar's distance (more than 77 km). Is it permissible for the mahram to drop the girl at the Madrasah?

A. In the first place it is not permissible for a girl to study at a madrasah which is at the safar distance. It is not permissible for her mahram to take her there.

Q. Is it necessary to have the

permission of the first wife for a second marriage?

A. It is not necessary to have the permission of the first wife to marry a second wife. However, the second marriage should not be kept a secret.

Q. Are nail extensions permissible?

A. Nail extensions are not permissible.

Q. Is it proper to call Ibn Taimiyyah by the title of Shaikhul Islam?

A. The Qur'aan Majeed and the Ahaadith prohibit indulgence in futility – in things which are of no benefit in this dunya and in the Akhirah. The question of the title of 'Shaikhul Islam' for Ibn Taimiyyah is absolutely futile. Shaitaan involves people in such nonsensical issues. On the Day of Qiyaamah you will not be questioned about this futile issue. Concentrate on moral reformation and on strengthening your bond with Allah Ta'ala. When a person becomes involved in futility, then shaitaan succeeds in corrupting the intelligence and even the Imaan of the person.

Q. Recently in Bangladesh the opposing Tablighi factions were involved in murderous clashes in which a Muslim was killed and hundreds injured. It is mentioned in the Hadith that fighting / killing a Muslim is kufr. Did they become murtads?

A. In the scenario explained by you, they did not become murtad. However, both groups are Jahannami. Rasulullah (Sallallahu alayhi wasallam) predicted this type of fitnah, and he said about the killer and the killed: "The qaatil (killer) and the maqtool (the murdered one), both of them are in the Fire."

Since both groups of the Tabligh Jamaat are on baatil, all of them are fit for the Fire – the killers and the killed. All of them have been trapped by shaitaan.

Q. Is it permissible to hire premises to a non-Muslim who will operate a bottle store? A senior Mufti says that this is

(Continued on page 12)

POISONED BROILER CHICKEN EGGS

Mystery outbreak of salmonellosis puts 30 in hospital Eggs suspected of being the culprits as many fall ill

- TimesLIVE

Salmonella bacteria, most likely from contaminated eggs, has put at least 30 people in the greater Durban area in hospital, and has made many more ill.

Social media reports posted by people who'd contracted salmonellosis after eating at the upmarket Old Town Italy restaurant in Umhlanga – mostly meals including hollandaise sauce – raised the alarm, but the outbreak of the past few weeks goes far beyond one restaurant.

The hospital con-

firmed the bacteria was salmonella from eggs.

Four children who attend Huggy Bear creche in Cowies Hill were also confirmed to have salmonellosis.

A Hillcrest pharmacist, who asked not to be named, suspected a food-borne disease outbreak and contacted several doctors in the area, who confirmed it.

Speculation about which egg supplier is the source of the outbreak is rife.

One egg supplier said a KwaZulu-Natal-based company had imported millions of dozen-pack eggs from Brazil, which had led to a flood of cheap eggs on the market. (Weekend Post)

UNIVERSITY BROTHELS

"The chancellor of a Chinese university has come under fire following claims that an underground brothel, at which student card-holders were given discounts, was operating on his campus.

A secretive sex club was allegedly operating inside a five-floor luxury hotel on university property.

The brothel attempted to conceal its activities by

functioning under the guise of a "foot massage department", the Beijing Times newspaper claimed. - The Telegraph (The Herald)

End of report

These are the educational brothels your sons and daughters attend at the peril of the destruction of their Imaan. As for *Akhlaaq* (Islamic Morality), it is totally eliminated even if some students happen to emerge with a devastated Imaan dangling in shreds.

LOVE FOR FAME

"If the desire underlying any Deeni, Ilmi or political activity is aggrandizement and to gain accolades, then in reality it is spawned by deficiency of *Ikhlāas* or the lack of *ikhlaas* (sincerity), and by vanity and show (*riya*). This disease has developed even among those who are engaging in valid (Deeni) services. This in fact is *shirk khafi*.

By Allah Ta'ala, only deeds based on *ikhlaas* are acceptable, and on this basis the deeds improve and progress. This is the criterion for the acceptance of all a'maal by Allah Ta'ala. The media, *jalsahs* (functions), processions and touring are generally cogs in this machinery." (Hadrat Maulana Yusuf Bin-nuri)

IBN MAS'OOD'S NASEEHAT

Hadhrat Abdullah Ibn Masood (Radhiy-allahu anhu) said in one of his *Khutbahs*:

"The most beautiful way is the Sunnah of Muhammad (Sallallahu alayhi wasallam). The noblest talk is *Thikrullah*. The best acts are those which have been made incumbent. The most beautiful guidance is the guidance of the *Ambiya*.

The noblest death is the death of the *Shuhada* (Martyrs). The

worst of deviation is deviation after (having attained) guidance.

The best guidance is that which is followed. The worst blindness is the blindness of the heart.

The little which suffices is better than the abundance which diverts (the mind from Allah Ta'ala)....

The worst of excuses is at the time of Maut. The worst of regrets is the regret on the Day of *Qiyaamah*.

The best inspiration

in the heart is *Yaqeen*. Doubt is from *kufr*.... Poetry is from the musical instruments of *Iblees*. Liquor is a conglomeration of sin. Women are the traps of *shaitaan*. Youth is a branch from insanity. The vilest earning is *riba*. The worst food is the food (frauded) from orphans.

A fortunate one is he who derives lesson from others. An evil person is he who was decreed evil in the stomach of his mother."

RENTAL INCOME FROM HARAAM

Please comment on the fatwa given by a Mufti. Is his fatwa correct?

Question

Who is acceptable to have as a tenant? There is a building for sale. The building is made up of a few shops. There are some general retailers which I have no issue with. There is a bottle store on site which I know is not acceptable and the agent has advised me that he can request the terms of the sale be that this store moves out.

There is also an undertaker as a tenant as well as a company providing financial services which include interest. Please advise if we can have the above as tenants.

Please also advise which businesses we can strictly not have as tenants.

Answer

A Muslim should always be conscious of halal income and distance himself as much as possible from alcohol, interest and other non-Shari'ah compliant sources of income. Ideally, we advise against having a bottle store or bank or (a company dealing with interest) as tenants. However

in view of the practical difficulties of Muslim minorities in non-Muslim countries, our *Akabireen* have issued the fatwa on the opinion of Imam Abu Hanifah (Rahmatullah Alayhi) permitting leasing out one's property to a bottle store and a bank.

However leasing out to an avenue that is completely immoral, for example a casino, is prohibited. (End of the fatwa)

OUR COMMENT

We are in disagreement with the fatwa. While the mufti totally prohibits letting premises for a casino which he brands 'completely immoral', he fails to understand that interest and liquor are also 'completely immoral'. In fact, both these evils are worse than a casino. *Rasulullah* (Sallallahu alayhi wasallam) said that *riba* is worse than a conglomeration of 70 major sins, the lightest of which is like fornicating with one's own mother."

In the *Qur'aan Majeed*, despite *shirk* being an unforgiveable sin, the only sin against which Allah Ta'ala declares war is *Riba*. We fail to understand by what stretch of *Imaani* logic does the

mufti *sahib* believe that *riba* and liquor are not 'completely immoral'.

He has sought support for his convoluted permissibility by citing the *Akaabir's* view which he claims is based on Imaam Abu Hanifah's opinion. If he is a staunch follower of Imaam Abu Hanifah (Rahmatullah alayh), then what is the view of this illustrious Imaam regarding letting premises for a casino? On the basis of what the mufti has claimed, there is no *daleel* for excluding a casino from the same view of Imaam Abu Hanifah (Rahmatullah alayh).

The very same logic which Imaam Abu Hanifah (Rahmatullah alayh) has employed for his opinion on the issue of letting premises for liquor applies to a casino as well. On what grounds has the mufti *sahib* differentiated?

The argument of living in a non-Muslim country is trash. This does not *hallaal*ize such *haraam* deeds from which abstention is fully within one's volitional power. There is no compulsion to hire premises for any *haraam* activity. Regardless of what the *Akaabireen* have said, the *Qur'aan Majeed* (Continued on page 9)

THE SATANIC CALAMITY OF SECULAR EDUCATION

A Concerned Brother from Pakistan, explaining the evils of secular education, writes:

"In our times today, the only comfort I get is by reading your articles and books and turning towards the Salaf. Apart from this, everywhere I go it's the same story. Majority of the ulama, shuyookh, it's same. Dunia is *muqaddam* (has priority) over the Deen.

I read that you said that you are not against secular education if the *maahol* (environment) is right, and that you against only mixed environment. (This idea is erroneous – The Majlis)

The problem is that this secular education in itself is anti-Islam. It is not some kind of *mubah* (permissible) knowledge. The characteristic of this education is to breed the love of dunia (the world) and to make one forget Aakhirat. No matter how good the environment is.

I'll give you an example. Darul Uloom Korangi (Mufti Taqi's Madrasah) has opened a school called Hira Foundation.

"Hira Foundation School

is a division of renowned Jamia Darul Uloom Karachi. It is an excellent Cambridge based schooling system, in which we stand committed to offer value based education with a goal to spruce our children in accordance with Islamic value." - hira-foundation.com.

The school is run by Mufti Taqi Usmani's son. The website says:

"Dr. Muhammad Imran Usmani, son of Justice (Retd) Mufti Muhammad Taqi Usmani, holds an LLB, M. Phil, and Ph. D. in Islamic Finance and graduated as a scholar with specialization (Takhassus) in Islamic Fiqh and fatwa from Jamia Darul-Uloom, Karachi.

Dr. Usmani is the head of Hira Foundation School, a project of Jamia Darul Uloom, Karachi, with a vision to provide high quality education to its students with its unique blend of modern academics with Islamic teachings. (It is a Shaitani blend, like blending milk with swine's urine – The Majlis) The aim is to

develop its students in becoming staunch and practicing Muslims with strong Islamic and moral values. The school serves as a cultivating ground for Muslim children, providing educational services from Pre-school to University level."

COMMENT BY THE MAJLIS

The donkey degrees of Dr. Usmani and also his title (doctor) are laughable jokes which have no significance in the Shari'ah. Such advertised moronic, donkey degrees display the disequilibrium of the bearer's brains. He is essentially a bootlicker of the western kuffaar, hence the stupid shaitani attempt to cast Islam into a mould acceptable to his western masters.

These molvis and their hybrid 'unique blend' of education are signs of Qiyaamah. The Deen is no longer imparted for the Aakhirat. The Ilm of the Deen is pursued for worldly and nafsani objectives. This is the objective of the Hira school. Among the signs of Qiyaamah, the Hadith mentions that "Ilm will be taught for reasons other than the Deen" and "with the amal of the Aakhirat, the dunya will be pursued."

The vision of the Hira school is misguided, myopic, oblique and satanic.

Continuing his letter, the Brother states:

"Coming Back to my point, secular education - its very conception is anti-Islam. I want to give you a small example. I have neighbours whose whole family is mureed of Hazrat Hakeem Akhtar Sahib. After his death they turned to some khalifah of Hakeem Akhtar Sahib. The whole family is *pardah daar* (observers of *purdah*) and *deeni*. Not only the immediate family but also their uncles

and cousins. Their 8 and 6 year old children study in this Hira Foundation. The grandfather always brings his grandchildren for Namaz. One day I saw him alone. I asked him: "Where are your children?" He said they had to do homework. I said: "Homework? You left jamaat for homework? It's understandable for the 6 year old but the 8 year old?" (No, it is not understandable from the Islamic perspective for even the 6 year old who was being brought regularly for Salaat. – The Majlis) He said: "I told them (the women) to send the children, but they said they have to do homework."

(In the Qur'aan, Allah Ta'ala says: "O People of Imaan! Some of your wives and children are your enemies. Beware of them!" – The Majlis)

Hazrat this incident is enough to show what this secular education is all about. Secular education's conception is for money making, earning dunia. It's teaching 8 years old that homework is more important than going to Masjid for namaz."

(End of the Brother's letter)

COMMENT BY THE MAJLIS

The villainy of western-type secular education in the form imparted and indoctrinated, does not stop at teaching 8 year olds that homework is more important than Namaaz.

It ruins Islamic morality (Akhlaaq-e-Hameedah) and eradicates Imaan. Muslim students and their moron parents are indoctrinated to believe that writing secular exams is more important and imperative than Salaat and even Saum. Aqaaid are assigned to the realm of superstition and fairy tales.

A mockery is made of the Sunnah.

When we say that secular education is permissible if the environment is proper, we do not restrict this permissibility to only *purdah*. Even if the institution is only for girls or only for boys, then too, the environment is *haraam*, hence pursuing the education in the *haraam* environment will be *haraam*.

The entire system has to be overhauled for the sake of permissibility. The entire curriculum – all aspects of it – have to be Islamized for it to be permissible. The whole syllabus is loaded with *fisq*, *fujoor* and *kufr*. The personnel manning these institutions are *fussaaq*, *fujjaar* and even *kuffaar* masquerading as Muslims. Children being for years in the *suhbat* of such villains, emerge from these schools and universities as villains with disdain for the Deen and *kufr* in their hearts. No one emerges unscathed from these *haraam* institutions even if some manage to crawl out with their Imaan intact.

Every molvi who pursued higher secular education for the acquisition of donkey degrees, assigns the Deen a secondary role.

The Deen becomes the handmaid of their secular accomplishment, and will invariably be interpreted to be subservient to secular theories and concepts. All of them become bootlickers of the west. That is why they discern honour in donkey degrees.

Secular education imposed on Muslims is the greatest achievement of the West. With this satanic education have they succeeded to install *kufr* governments in every Muslim land without exception.

May Allah Ta'ala save us from this colossal satanic calamity and curse.

SIGN OF QIYAAMAH

Hadhrat Huzaifah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said: "The Hour (of Qiyaamah) will not dawn except when idols will be worshipped in the *mihraabs* (of the *Musajjid*)."

This sign has already appeared. Some years ago, the cross was placed in the *mihraab* of the Musjid of Al-Azhar university by a nationalist teacher of Al-Azhar, and the people performed Salaat facing the cross.

Last year, the ruler of Abu Dhabi and his wife

celebrating the establishment of the Hindu temple in Abu Dhabi, performed real Hindu puja rituals in front of idols in the temple of shirk.

Not very long ago, here in South Africa, Reverend Abraham Bham of the NNB Jamiat (No Name Brand) of Fordsburg, prayed together with *kuffaar* priests in a church under 12 crosses.

This trend of idol-worship will gradually increase among Muslims. The time will still come, when the women of the Arab tribe of Daus, will dance around idols according to the Hadith.

SHAITAAN'S URINE

Rasulullah (Sallallahu alayhi wasallam) said:

"Shaitaan urinates in the ear of a person who sleeps until the morning."

Commenting on this Hadith, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), the illustrious Shaafi' authority of the 10th Islamic century, said:

"This actually (i.e. literally) happened to one of my companions. Urine was flowing from both ears onto his neck. In my presence he washed it. He used to believe that this Hadith had an allegorical meaning (i.e. it does not literally mean urine).

Therefore it is proper for one who sleeps until the morning to wash his ears thereby purifying them from the urine of shaitaan even if he does not see the urine (physically)." (*End of Allaamah Sha'raani's comment*)

Sleeping until late in the morning which results in missing Fajr Salaat, is exceptionally harmful both spiritually and physi-

cally. When Rasulullah (Sallallahu alayhi wasallam) has informed us that shaitaan urinates in the ears, it does not behove a Mu'min to doubt the Truth which is information provided to the Nabi by Allah Ta'ala. Even if the urine of Iblees is not physically perceived, seen or felt, the detrimental effects of his filth are extremely harmful for both the physical health and for spirituality.

Shaitaan is a jinn. The jinn have been granted the power of assuming a variety of forms. They are able to possess the entire human body by penetrating into the body. Just as the whole body of the jinn is invisible to us, and able to reside within the human body without being visible, so too is shaitaan's urine.

There should therefore be no scepticism when informed by Rasulullah (Sallallahu alayhi wasallam) that Iblees urinates in the ears of those who sleep away their Fajr Salaat.

taan sitting comfortably and confidently. He was in total readiness to deceive and mislead. This relative asked shaitaan the reason for his composure and confidence. Shaitaan Laeen responded: *"The ulama of this age are adequately aiding me. They have set me free from this onerous task (of deceiving and misleading)."*

In reality all the deeni lethargy and weakness/corruption which are conspicuous in the Ummah in this age, are the effects of the corruption of the ulama-e-soo' and the corruption of their motives.

.....

Since these deceits and frauds have as their objective their personal desires, they attempt to entrap the masses. The masses generally become trapped by such worshippers of lust.

INVALID TAMLEEK

It should be understood that the purpose of Zakaat is for the needs of the Fuqara and Masaakeen. Secular school fees should not be paid with Zakaat funds. It is sinful to use Zakaat for this purpose.

The type of 'tamleek' which Madrasahs practice to transform the Zakaat into such funds

acceptable for paying Madrasah fees is not valid.

The student has no freedom in this mock 'tamleek' stratagem. Furthermore, the Madaaris personnel should not insist on fees.

Especially if the students are poor. It is abhorrent to charge fees to teach the Qur'aan

Majeed regardless of the Fiqhi technicality of permissibility. It is necessary for the Madaaris to have a measure of Tawakkul.

Allah Ta'ala will make the necessary arrangement for the Madrasah to continue its activities.

If there is *ikhlaas*, the means for operating the Madrasah will be forthcoming, Insha-Allah.

ALLAH IS AWARE AND IN CONTROL

After the demise of Hadhrat Junaid Baghdaadi (Rahmatullah alayh), a Buzrug saw him in a dream and queried:

"What did Allah do with you?" Hadhrat Junaid said: *"Allah forgave me and did not reprimand me on anything which I had committed except for a statement which I had made once. Once I had said (when there was no rain): 'Verily, the earth is in need of rain.' Reprimanding me, Allah Ta'ala said: 'O Junaid! You inform me whilst I am Aleem (The One of Inherent Knowledge) and Khabeer (The One*

Who is perpetually aware)." Thus I understood (my error)."

Whatever happens is by Allah's Decree. Not an atom moves, and not a leaf drops from a tree, and not an ant is born or dies, but it is with the direct intervention and command of Allah Azza Wa Jal. While we should make dua because dua is Masnoon, never should we complain, be frustrated and despondent. Such attitudes will not alleviate the issues. It will only aggravate the problems and deprive us of *thawaab* and Allah's Pleas-

ure.

In this regard, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said:

"We should not be oblivious of the reality that Allah Ta'ala has greater knowledge of our needs and benefits than us. This attitude (of not being oblivious of this reality) will obviate our objections with baatil (baseless argumentation) against the decrees of our Rabb on us and on His servants. Objecting (to Allah's Decree) is a necessary consequence of such obliviousness."

ULAMA-E-SOO'

THE HELPERS OF IBLEES

Every age has its breed of ulama-e-soo' who are among the worst enemies of Islam and the staunchest assistants of Iblees. Commenting on the ulama-e-soo' of his era, Hadhrat Mujaddid Alf-e-Thaani (Rahmatullah alayh) said:

"The entire world is drowned in the ocean of bid'ah. They are deriving comfort in the darknesses of bid'ah. Who has the courage (in this day) to oppose bid'ah and to criticize it? The majority of the ulama of this age are the promoters of bid'ah and the eliminators of the Sunnah.

A relative saw in a dream the accursed shai-

They rarely gain the opportunity of linking up with genuine and honest Men of Allah." (*End of Hadhrat Mujaddid's comment*)

In our present era this self-same scenario of fraudster molvis and crank khaanqah sheikhs prevails. The ocean of bid'ah has vastly increased. Molvis and sheikhs who profess to be 'deobandi' are the ulama-e-soo' who innovate bid'ah and mislead the ignorant masses. They have polluted the entire Ummah with their bid'ah. They have become adept in presenting new acts of bid'ah which they adorn with deeni colours. Then they present stupid shaitani-inspired arguments to vindicate their bid'ah. All of them are the agents of Iblees.

DIVINE CHASTISEMENT

"And, We apprehended everyone (of the transgressors) on account of their sins. Thus, from among them (were those) against whom We sent the violent storm. Among them were those whom the Saihah (Terrible Scream) seized. Among them were those whom We caused the earth to swallow. Among them were those whom We drowned." (Ankaboot, Aayat 40)

Many Qur'aanic Aayaat and Ahaadith categorically state that natural disasters are Allah's *Athaab* (Punishment) for communities who have reached the point of no return in their flagrant treachery and transgression.

Recently in Indonesia's earthquake and tsunami disasters approximately 5,000 people perished and tens of thousands of people were displaced. In Allah's creation there are no accidents. Every iota is by divine decree. Every person killed or injured, and every building destroyed were events recorded by Allah Ta'ala. They were all selected for destruction as part of His Chastisement for their treachery and flagrant transgression.

"Not a leaf drops (from a tree), but He is aware. There is not a seed in the darkness of the earth nor anything dry or moist, but, it is recorded in a Clear Book." (Al-An'aam, Aayat 59)

FITNAH OF THE WORST SCUM

From the U.K. a Concerned Brother writes:

“Even those pseudo-Maulvis that do not bring interfaith programs inside our Masajid, are now also affected by the kufr of Mumtazul Haq, and organising western university style ‘workshops’ and ‘seminars’ with projectors, screens, monitors and a whole host of secular paraphernalia which were hitherto alien to the pure, simple environment of the Masjid and Madrasah.

(Molvis and Musjids of this age are Signs of Qiyaamah. In this regard, Rasulullah-sallallahu alayhi wasallam – said:

“Soon shall there dawn an age when nothing of Islam will remain but its name. Nothing of the Qur’aan will remain but its text. The Musaajid will be ornate structures devoid of guidance (Huda). The worst of the people under the canopy of the sky will be their ulama. From them will emerge fitnah {the fitnah of shai-

taaniyat and dajjaaliyat as is evidenced by the kufr of the likes of Tariq Jameel Dajjaal, Menk, Sooliman Moola, Mumtazul Baatil, etc. The fitnah will rebound on them.} Ultimately their shaitaaniyat will destroy them. They will not escape the effects of Allah’s La’nat and Ghadab which settles on them.

The new-fangled secular methods and systems with which these shayaateenul ins have ruined the pious and holy environment and

atmosphere of the Musaajid are so glaringly haraam that even laymen and juhala who are sincere are able to recognize. – The Majlis)

Can it ever be permissible to introduce these new-fangled devices and methods inside the Masjid? (Never ever is it permissible. – The Majlis) Photos of Maulvis/Muftis are beginning to appear on posters and these are subsequently displayed on the Masjid Notice Boards. (They have lost their Imaan by halaalizing this evil practice of pictography. By displaying their ugly snouts, they are actually advertising their kufr. – The Majlis)

Even other faiths have not reduced their places of worship to look like a billboard, with flashing displays, absurd time clocks, etc. (When Muslims emulate the kuffaar, they (the professed Muslims) degenerate into a viler cesspool of evil and immorality than their Yahoood and Nasaara counterparts. The kuffaar are not imitating, hence they do not exhibit themselves as morons and clowns in their own methodology and systems. For them their way is original, For Muslims, it is emulation of the kuffaar right into the “lizard’s hole”. – The Majlis)

Programs inside the Masjid now require ‘registration’ to participate – the community has become so dopey and

greedy that without refreshments or food – the majority will not attend. (Muslims nowadays devour food even mushtabah and haraam food, with such gluttony and waste which perhaps puts the kuffaar and even animals to shame. In the words of the Qur’aan Majeed: ‘They are more astray than even animals.’ – The Majlis)

The methodology of the Sahabah radhiyallahu anhum and Aslaaf is fast disappearing. (In fact, it has already disappeared, and even the khaanqahs are bereft of Deeni spirit and the tareeqah of the genuine Auliya of the khaanqahs of bygone times. – The Majlis). It is our Maulvi Fraternity who are at the forefront of destroying the sincerity and originality of Deen. (This villainy and shaitaaniyat from the ulama-e-soo’ must be expected. No matter how lamentable the state of these human devils –the ulama-e-soo’ – is, it has been predicted by Rasulullah – sallallahu alayhi wasallam. It is among the Signs of Qiyaamah. It attests to the Truth of Nubuwwat. These molvis propagating kufr are the worst scum and fitnah “under the canopy of the sky”. May Allah Ta’ala have mercy on us. May He protect our Imaan against the depredations of the devils in human and molvi form. – The Majlis).

RENTAL INCOME FROM HARAAM

(Continued from page 6)

castigates following the views of the Ulama if these are in conflict with His commands. Thus, the Qur’aan, reprimanding Bani Israaeel for their nafsani acceptance of the fatwas of their ulama, says: “They take their ulama and their buzrugs as gods besides Allah, and even Isaa, the son of Maryam.”

The Qur’aan Majeed commands: “Do not aid one another in sin and transgression.” For practical life, this command is adequate. There is no need for the acquisition of any fatwa to override the Qur’aanic prohibition of I’aanat alal ma’siyat (aiding sin). The attitude of fishing for fatwas to override the Qur’aan and Hadith for the sake of the nafs and wealth is a satanic despicability, the consequences of which will not be escaped in Qiyaamah.

The person who desires to purchase the property, in all probability is a multi-millionaire. There is no need for him to seek more wealth by venturing into haraam avenues. It is the bounden obligation of the mufti to advise the questioner of the importance of Tawakkul on Allaah Ta’ala. The mufti has the duty of informing

the mustafti that Rizq is sealed and the one of greed will be deprived as mentioned by Rasulullah (Sallallahu alayhi wasallam). Therefore, it is futile to mutilate the ahkaam with weird interpretations, Ulama obscurities and with the errors of seniors to appease the nafsani desires of people. The mufti should not acquit himself as if he is a secular lawyer. But the problem nowadays is that the focus of the muftis is on the dunya because they had acquired Deeni Ilm for the sake of the dunya, not for Allah’s Pleasure and not for the Maqaasid of the Aakhirah. This is one of the signs of Qiyaamah.

Citing pages of Fiqhi texts to portray erudition is laughable and stupid. It is devoid of benefit. The jaahil questioner cannot find the way to Allah Ta’ala in the maze of technicalities which is meant for students in the Madrasah. Authenticity for a corrupt view and answer is not gained by pages of Fiqhi Ibaarat designed to browbeat the juhala.

There will always be conflicts in this dunya between our worldly / nafsani demands and the demands of the Shariah. The Mu’min in such cases should act according to

Rasulullah’s command: “Seek a fatwa from your heart.” There is no need to resort to technicalities for extravagating permissibility for a few extra rands.

Furthermore, assigning the opinion of Imaam Abu Hanifah (Rahmatullah alayh) to the academic realm, we say that the Fatwa of all Math-habs is on the opinion and ruling of Imaam Abu Yusuf (Rahmatullah alayh) and Imaam Muhammad (Rahmatullah alayh). If and when Allah Ta’ala grants us the taufeeq, the opinion of Imaam Abu Hanifah shall be discussed in some detail. But we need to say at this juncture that it is satanically stupid and deceptive to cite an opinion of Imaam Abu Hanifah (Rahmatullah alayh) in such a manner as to convey the satanic idea that I m a a m A ’ z a m (Rahmatullah alayh) condoned haraam, and that he exercised extreme latitude in Shar’i matters. The mufti sahib rendered a great disservice to I m a a m A ’ z a m (Rahmatullah alayh) by opening the avenue for Haraam in the name of Imaam Abu Hanifah (Rahmatullah alayh) who was the paragon of Taqwa and Uloom, both zaahiri and baatini.

SALAFIS – DECEITFUL LIARS

Q. The Salafis claim that the followers of Math-habs are not of the Ahlus Sunnah. Only Salafis are the Ahlus Sunnah because they follow the Salaf of the first three noble eras of Islam. Is this claim valid?

A. Their claim is satanic bunkum. Salafis are deceitful in claiming that they follow the

Salaf of the first three ages of Islam. Their Imaam is Ibn Taimiyah who came about 6 centuries after Rasulullah (Sallallahu alayhi wasallam). Whatever he had interpreted, they follow. Thus, they are liars.

Furthermore, they practice taqiyaah similar

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REMEDY FOR PAINFUL JOINTS

A Brother who is a medical doctor advises the following herbal treatment for painful joints:

Knee, bone and joint pains herbal remedy

Ingredients :

200 grams honey
4 tablespoons flax seeds
Blend ingredients until it is a homogenous liquid blend.
Refrigerate
Have a spoonful before breakfast and before lunch
Within a few weeks tendons and ligaments become stronger Inshallah

3 tablespoons raisins
40 grams pumpkin seeds
2 tablespoons unflavoured gelatin (halaal)
4 tablespoons sesame seeds

THE FOETUS AND ABORTION

Q. The press recently reported that there is life in the unborn baby at even 12 weeks (i.e. 84 days). The report states: **Compelling pictures of babies in the womb apparently smiling, crossing their hands, and making walking leg movements appeared in the British newspapers this week (July 2004), prompting calls to review abortion laws. Real time images show a 12 week-old foetus stretching and making kicking movements with its feet.... A 14 to 15 week-old foetus sucks its thumb and yawns...."**

How does this new discovery impact on Islam's view that the rooh (soul) enters the foetus on the 120th day. Based on this, the Shariah allows abortion for a valid reason before 120 days. But in the cases mentioned above, not only life has entered the foetus long before 120 days, but the baby is fully formed. Please comment.

A. The entry of the Rooh on the 120th day is established on the basis of Saheeh Hadith. There is no doubt in this fact. It is Mansoos Alayh (i.e. on which exists categoric proof of either the Qur'aan or Saheeh Hadith). Secondly, it should be understood that every rule has exceptions. Nabi

Isaa (alayhis salaam) spoke from the womb of his mother, i.e. before birth. This is an exceptional case. Hadhrat Maryam (alayhas salaam) miraculously conceived Hadhrat Isaa (alayhis salaam) without the normal worldly agency of reproduction. This is also an exception to the rule. If the soul has in reality entered the 84 day old foetus, at most it can be argued that it is an exception to the rule. Allah Ta'ala is not bound by laws and rules which are meant for human beings.

Furthermore, there is no qat-iiyyat (absolute certitude) in a claim that the rooh has indeed entered the 12 week-old foetus. The movements of the foetus cannot be attributed with absolute certitude to a rooh which has entered it. It is quite possible that the movements of the 12 week-old foetus are the consequences of the Rooh of the mother just as the movements and activities of the heart, lungs and all bodily organs without their own souls are the consequences of the Soul of the being in whom these organs exist. The numerous organs in the human body are without independent souls, but they have their movements and functions which they execute. For their activities they are dependent on the Rooh of the person. Similarly, it is quite possible

PORK SAUSAGES

At a so-called 'Islam' conference in Berlin, Germany, PORK SAUSAGES were served. Muslims or so-called Muslims, also devoured the VARK (swine meat). According to the German Ministry of Interior: *"The food selection had been designed for the diverse religious attendance"*. However, the Ministry had apologized for having 'offended' Muslims with the pork sausages.

Both the 'anger' of Muslim participants, and

the 'apology' of the Ministry are superfluous and uncalled for. The 'muslims' who had attended such a haraam conference where even pork and other haraam foods are served to cater for the 'diverse religious attendance', are quite addicted to devouring haraam. They are carrion addicts – carrion halaalized by the cartel of 'halaal' certifiers.

Since the Imaan of these people is so lamentably desensitized by indul-

gence in haraam in every field of life, their so-called 'anger' is stupid and laughable. They had enjoyed the VARK, hence it is dishonest and stupid to feign 'anger'.

The Germans are Christians who cannot be expected to respect the Shariah's Halaal requisites. If pork is nourishing and lawful for them, they should not be expected to be genuinely supportive of Islamic beliefs and practices. The apology tings hollow and is also stupid and laughable.

WORSE THAN ANIMALS

"What do you (O Muhammad!) think that most of them will listen or understand? (Never!) They are like cattle, in fact, they are more astray from the Path."

(Al-Furqaan, Aayat 44)

The vast majority of people will always be astray. They deviate from the Path of Truth and

stray further and further from the Haqq, hence Allah Ta'ala depicts them as being more astray than even animals. They eat like animals and they lead lives like animals without the haziest idea of the Accountability in the Akhirah and without understanding Maut, Barzakh, Qiyaamah, Jahan-nam and Jannat.

In this Aayat, Allah Ta'ala informs Rasulullah (Sallallahu alayhi

wasallam) that he should not hold the expectation of the majority of mankind entering the fold of Islam. The attribute of being more astray than even animals is not exclusive with the kuffaar. It applies equally to Muslims who blatantly and shamelessly indulge in fisq, fujoor and bid'ah. And, it has greater application to the moron molvis and crank 'sufi' shaikhs and cheap khalifahs of our age.

that in certain cases the Rooh of the mother exercises an influence on the soulless foetus in the same way as her Rooh impacts on her other bodily organs. The mother herself smiles, walks, sits and make all types of movements. Her internal organs have their own forms of respective movement. All these movements, both inward and outward, are the consequences of the action of the Rooh. There is no rational argument to refute a contention that the mother's Rooh influences her foetus just as it activates all her other bodily organs. After all, the foetus is part of her body. It is attached to her. Her Rooh physically nourishes, sustains and develops her foetus through the intermediary of numerous organs. This contention, namely, the movements of the foetus are the effects of the ac-

tion of its mother's Rooh, is therefore not far-fetched, leave alone it being a rational impossibility.

Whether the movements of the 12 week-old foetus are the voluntary and conscious effects of its own rooh or the mechanical consequences of the action of the mother's Rooh in the same way as all her other organs react to the Rooh, are not known and cannot be established by this latest discovery. Professor Campbell who made the pictures of the foetus observed: "What's behind the smile, of course, I can't say, but the corners turn up and the cheeks bulge." The 'turning of the corners' and the bulging of the cheeks are not absolute evidence for conscious smiling or voluntary smiling. The smile-like movement could be an involuntary reaction to

some assertion of the mother's Rooh or the action of some of her bodily organs.

The latest discovery may just be a discovery of what is common to all fetuses prior to 120 days. This particular 12 week-old foetus may not be an exception. Other fetuses of this age and less may also be behaving in a similar way. The new technique of technology has enabled the professor to make his pictures. These images are not discernible with the techniques hitherto employed. Hence the report says: "Campbell made the pictures in 3D-4D, a new technique in existence since 2001 with photos in three dimension with video animation enabling study of foetus movements in real time." The information which the new technique has brought to light might be

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the court for a 'divorce decree'. The meaning of 'divorce' in the context is cancellation of the *civil* contract. Only a *maajin* mufti with fossilized brains (*jumood*) will ignore the context and the circumstances, and baselessly cling to the ostensible meaning if the term is translated into Arabic or Urdu for the context in which it is used. The court issues

THE 'DIVORCE' OF A SECULAR COURT

such a decree at its will and discretion. It is not obliged to comply with the request of the Applicant.

Thirdly, the applicant does not empower the kaafir court to issue Talaaq. Fourthly, the applicant does not employ the kaafir judge to be his wakeel to issue

Talaaq to his wife.

It is crystal clear that the Mufti has acted stupidly, labouring in the state of intoxication due to substance abuse. The 'substance' in this context is western liberalism which has been adopted for fulfilment of the demands of *Hubb-e-Jah*.

Just ignore the drivel disgorgement. It is an insult to the Deen and an insult to the mufti's brains to have vomited such a blatant stupidity.

Furthermore, while it is only proper to inform the first wife, it is not a condition for the validity of the second marriage, nor is her consent neces-

sary for the validity of a second, third or fourth marriage.

The 'divorce' decree issued by a secular court whether the judge is a kaafir or posing as a Muslim as all so-called Muslim judges of secular courts even in Muslim lands do, the decree is NOT a Talaaq.

1 in 10 transplant patients inherit the personalities of their organ donors

Leading scientist claims consciousness lives on after death

By Rachel Ellis, London

The transplant was a success. Then the donor came to take it back.

That was the premise of the 1991 film *Body Parts*, in which Jeff Fahey plays a man who loses his arm in a car accident. The arm of an executed death row inmate is grafted on in its place. The only problem is Fahey soon discovers that the arm is possessed by a force he cannot control.

A leading scientist claims he has proof that patients who undergo major organ transplants can inherit the personalities of their donors.

Gary Schwartz, a professor of psychology at the University of Arizona, says he has details of 70 cases where this controversial phenomenon has occurred. And he claims that it affects at least 10% of people who have a heart, lung, kidney or liver transplant. (This is according to the findings of

the limited testing of the scientist. From the *Ahaadith* it is clear that such 'inheritance' is an almost certainty. - *The Majlis*)

The theory that personality and character traits can be transferred via an organ transplant has existed for some time, but most scientists have ridiculed the notion. (This theory has been confirmed by *Rasulullah - sallallahu alayhi wasallam - more than fourteen centuries ago. The ridiculers are morons in whose brains Allah Ta'ala has cast rijs - filth - which has disturbed their thinking process. - The Majlis*)

Schwartz now claims to have evidence that in the most extreme cases patients adopt a donor's taste in food, take up the same interests and pastimes, and even develop talents that the donor possessed. (In the same way patients adopt the *fisq, fujoor and kufr* of the 'donors' of the organs and the blood. - *The Majlis*)

In one case, a woman who had been health-conscious and calm began craving fast food and became aggressive, just like the biker whose heart and lungs she received.

In another, a seven-year-old girl had nightmares about being killed after being given the heart of a girl who had been murdered.

Schwartz will present his findings at a holistic living conference in London next weekend, titled *Icons of the Field*. Critics put such events down to chance, the trauma of the surgery or the side-effects of the drugs that transplant patients have to take. (The critics are morons influenced by the devil. - *The Majlis*)

But Schwartz, who is also a professor of medicine, neurology, psychiatry and surgery and has published more than 400 scientific papers, said that all transplant patients should be warned that there is a chance they will inherit the personality of a donor. (Most certainly

they will. It is not merely a 'chance'. - *The Majlis*)

"It is a big ethical question, but I believe transplant patients should be told there is a possibility that they will take on a donor's characteristics. Then they can have a choice.

"They can decide what is important: being active and being with their family, but with the chance that they might take on some traits of the donor that they might not like," he said.

Our research shows that about ten per cent of patients will inherit some of a donor's characteristics. It could even be higher, because most patients are afraid to share their experiences," Schwartz said.

"I don't want to frighten people, but to make it more acceptable for them to share what is happening to them. If this is a real phenomenon, we shouldn't ignore it and it requires further scientific study."

Schwartz's claims are based on the theory that

all major organs develop a certain amount of memory. In a transplant, this memory can be transferred from one person to another. (What he describes as 'memory' is in fact *athr* which is inherent in all things. - *The Majlis*)

He explained: "When the organ is placed in the recipient, the information and energy stored in the organ is passed on to the recipient. The stories we have uncovered are compelling and completely consistent with this systematic memory hypothesis."

Since starting his research in the '80s, Schwartz has attracted widespread criticism from the medical establishment. In one startling experiment, he claimed to prove that consciousness lives on after we die. (The *kuffaar* medical establishment is fundamentally atheist and satanic, hence the criticism. Their brains are polluted with satanism. - *The Majlis*)

AN UNLAWFUL CUSTOM

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "Some Madaaris have the custom of issuing the Sanad-e-Fadhielat (Certificate of Qualification) and awarding the Dastarbandi (the ceremony of tying the Turban of qualification) to just any student whether he possesses ability or not and whether he practices according to his Ilm or not." (Isaahur Rusoom)

THE FOETUS AND ABORTION

(Continued from page 10)

common to all foetuses of less than 120 days. If this could be ascertained, it will confirm that the movements are the effects of the mother's Rooh and organs.

Furthermore, the Hadith of 120 days is not related to abortion. The ruling of

the Shariah on abortion is:

- Abortion is haraam if any human form, e.g., finger, hand, etc., has developed regardless of any reason. No reason is considered valid for abortion if any human form has developed.

- If no form has developed, the foetus being on-

ly a clot, then if there is a valid Shar'i reason, abortion is permissible prior to 120 days.

- Under no circumstances is abortion permissible if life is discerned by any means whatsoever, and be it prior to 120 days. Consider the example of a pregnant woman having died. If signs of life are detected in the foetus, it is

Waajib to operate and remove the baby regardless of the age of the pregnancy. The principle is the existence of life, not the Hadith which mentions that the Rooh enters on the 120th day. It is quite possible that Allah Ta'ala decrees the infusion of rooh into the foetus even before 120 days. And Allah knows best.

Questions and Answers

THE MAJLIS Q & A
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permissible in the Hanafi Math-hab.

A. It is haraam to hire premises for a bottle store or for any other haraam activity. Such income will not be permissible. The errors of our seniors do not constitute *daleel* (proof) in the Shariah. The muftis of today are quick to issue fatwas based on personal opinions and even er-

rors of the Akaabireen.

The Qur'aan Majeed is emphatic in the prohibition of aiding in sin and transgression. Furthermore, the Fatwa of the Hanafi Math-hab and of all the other Math-habs is on prohibition. The isolated and rare view of a Faqih may not be dug out for practical implementation.

Q. Is hookah-smoking permis-

sible?

A. Hookah is not permissible. It can lead to cancer.

Q. I came across an article online written by a very knowledgeable man in Islam called C. J. Ahmed and he says that watching porn due to fear of committing zina is halal because necessity dictates exceptions. I want to know whether this is correct and is porn al-

lowed for a necessity?

A. A man who descends into the gutters to the extent of proclaiming pornography 'halaal', is learned in *shaitaniyat*. The world is awash nowadays with agents of Iblees. You do not need brains to understand the evil of the filth of this immoral practice. Never ever is it permissible to view the filth of pornography.

EVERYTHING HAS ITS ATHR

Everything, animate or inanimate, exercises an *athr* (impression / influence). Rasulullah (Sallallahu alayhi wasallam) said: "Do not allow *humaqaa'* (ignorant women) to breast feed (your infants), for verily milk is contagious."

The effect is both physical and spiritual. In this Hadith, Rasulullah

(Sallallahu alayhi wasallam) relates the contagiousness to *hamaaqah* (being stupid / imbecile / foolish). The primary consequence of the *hamaaqah* of the woman will be the effect of *hamaaqah* in the child she breast feeds, and this is not a physical disease.

Thus the contagiousness mentioned in this Hadith refers to a spiritu-

al/intellectual malady even if the woman is physically healthy.

Rasulullah (Sallallahu alayhi wasallam) had also forbidden sitting on the skins of wild animals regardless of such skins being pure and permissible for use after they have been treated for the expulsion of all moisture.

Almost every Nabi pri-

or to the publication of his *Nubuwwat* (Prophethood) was made a shepherd by Allah Ta'ala, never a camel-herd or a cattle-herd. The reason for the profession of being a shepherd, is that humility is a natural attribute of sheep which is lacking in camels and cattle. Association with goats and sheep exercises the effect of humility in

human beings.

From these examples, the detrimental and harmful physical, moral and spiritual effects of blood transfusion and organ transplants should be quite understandable.

The article in this regard appearing on page 11 confirms this reality. Even atheist scientists have established by their own methods the reality of *athr*.

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to the Shiah. The doctrine of speaking holy lies (*taqiya*) of the Shiahs religiously orders them to conceal their true beliefs of kufr to beguile Muslims. In like manner, Salafis conceal their deviant identity by labelling themselves 'salafi', and worse, by proffering the blatant LIE of them being Hambalis. Although they generally follow the Fiqh of the Hambali Math-hab, they

SALAFIS - DECEITFUL LIARS

are not Hambalis just as the Mu'tazilis are not Hanafis merely because they follow Hanafi Fiqh in the rituals of the Shariah.

The gap between Salafis and the Salafus Saaliheen is about 4 centuries. Their first Imaam is Ibn Taimiyyah. Between Ibn Taimiyyah and Rasulullah (Sallallahu alayhi

wasallam) there is a gap of almost 6 centuries while the gap between Imaam Abu Hanafah and Rasulullah (Sallallahu alayhi wasallam) is 80 years. Thus, he flourished during the Khairul Quroon. Only the followers of the Four Math-habs are the true followers of the Salafus Saaliheen.

CURRYING FAVOUR

"The effort is to please everyone. No one should be displeased. The root for this fitnah is *hubb-e-jah* (love for name and fame)." - Hadhrat Maulana Yusuf Binnuri

In the endeavour to please all and sundry, the *Haqq* is either concealed or presented in a mutilated form so as to appease the palates of the fussaag, fujjaar and kuffaar. It is an attitude of bootlicking. This disease is gnawing at the hearts and brains of most molvis and sheikhs of this age.

BECOME THE MOST PIOUS

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said: "Be contented with whatever Allah has apportioned for you, then you will be the wealthiest of people. Abstain from the prohibitions (haraam acts), then you will become the most pious of people. Fulfill whatever has been imposed on you (by the Shariah), then you will become the greatest worshipper among people."

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"VOICE of ISLAM"



Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Your tongue should be ever fresh
with Thikrullah."
(Hadith)

THE TABLIGH JAMAAT OF AUSTRALIA

A Brother from the Tabligh Jamaat of Australia writes:

I live in Australia. The Tabligh Jamaat Effort changed the Lives of Most of the Muslims in Australia. (Have you done a proper survey of 'most of the Muslims' in Australia? If yes, please forward the results of your survey. –The Majlis)

Thousand of muslims have changed their ways from the road to Jahannum to the Road towards the mercy of Allah. Hundreds of Mosques are the result of the efforts of Tabligh. Many Ulama from South Africa have come to Australia to serve as PAID ulema by members of Tabligh.

The Tabligh has increased Fiqr for all Humanity and we send Jamaats to all countries of the world and our Jamaats consist of members from 31 Countries. Very few if any, South Africans). (Our advice is that the jamaats should work only within the borders of Australia, and not waste money on

globe-trotting unnecessarily. There is no need for Australians to do tabligh, Tabligh Jamaat style, in other countries. There are ample folk in all countries for this type of tabligh. – The Majlis

Our Amir is Egyptian who has spend his last 50 Years establishing Madrassas, Darul Ulooms and still sending Jamaats to the world and neighbouring Islands and reviving Islam.

We assure you that the South African Jamaats coming to Australia are very embarrassing and a Poor example of the Beautiful Work of Tabligh. (We are in full agreement with you on this point. They are in fact hoodlums, puffed with pride and arrogance. They despise even great Ulama and Auliya who are not associated with their specific tabligh methodology which is NOT Sunnah. They have even exacerbated the hostility between the two Tablighi baatil factions.- The Majlis)

I humbly request that you restrict your analysis and Critic of the South African Tabligh to the South African context. (Our comments appear hereunder – The Majlis)

There are now 3 Groups in Jamaat: the deviant Saad Group, the Conflicting Laat Group, and the group in Australia who are just simply adhering to Dawah in all its Forms as was originally guided by Nizamudin but now operates only in guidance from Allah and Rasoolallah (saw). (What is the meaning of 'saw'? You are a Tablighi and supposed to have greater respect and honour for Rasulullah – Sallallahu alayhi wasallam. Is it then too onerous to write: Sallallahu alayhi wasallam? Why content yourself with the drivel of 'saw'? In terms of your diagnosis there should be four Tablighi groups. You have omitted the Raiwand deviated group. – The Majlis).

Yes, we are removing any Bidah practises of Tabligh, as new participants are from various countries and Background, including Sheik Worship etc, and the worst of the Ulema-e-soo we find are from South Africa. (Alhamdulillah! You have diagnosed correctly. The molvis of South Africa and the molvis of the U.K. are most certainly the worst ulama-e-soo' under the "canopy of the sky" as mentioned by Rasulullah (Sallallahu alayhi wasallam). They are making a stinking, wretched hogwash of the Deen with their shaitaniyat and nafsaniyat. Most of these 'muftis' are maajin-moron fellows who are unable to distin-

guish between right and left, light and darkness. – The Majlis)

May Allah save the Umma from Shirk inshallah and having to ask everyone involved in the Efforts of Tabligh and Deen for Forgiveness as Not All of us involved in Tabligh are Bereft of Sunnah and love of Allah or in Need of Improvement and Guidance from Allah.

Please send a Delegation to Australia to look on the Gound level inshallah.

Was Salaam (End of the Brother's lament

OUR COMMENT

You are the first Tablighi in all the decades of our life who has conceded that there is Bid'ah in the Tabligh Jamaat. In fact, Bid'ah and Ghulu' (haraam bigotry) are rife in the Jamaat. It is this evil which has split the Jamaat into two hostile factions, each one waging shaitaani 'jihad' against the other.

Our criticism cannot be restricted to the South African scenario. The deviance of the Jamaat exists in other countries as well, not only in South Africa. It is at its height in Bangladesh, India, Pakistan and United Kingdom. In the U.S.A. as well as other countries too, the evil of the split initiated by Sa'd has been imported.

If the Australian Tabligh Jamaat is as you have described, then you are most fortunate for not having been dragged into the cauldron of the shaitaniyyat in which the Jamaat is floundering. Continue the good work on the six principles of the original Founder of the Jamaat. Abstain totally from ghulu'. There are numerous excesses and haraam acts of the Tabligh Jamaat from
(Continued on page 12)

QAARIS AND SHEIKHS

JUHHAAL AND FUSSAAQ

Hadhrat Anas (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

"During Aakhiruz Zamaan (the era in close proximity to Qiyaamah) there will be juhhaal ubbaad and fussaaq qurraa'."

The 'worshippers' will be juhhaal – ab-

solute morons. They will interpret bid'ah as Sunnah and rejection of bid'ah as rejection of Sunnah. The qaaris will be fussaaq – vile, flagrant sinners.

Both categories of villains are in abundance in this era. The so-called khaanqah sheikhs are among these juhhaal. They are scandalously ignorant of the meaning of Tasawwuf. Their brand of sufi'ism is in fact satanism. They are in the fake 'sufi'

business for monetary and other worldly motives.

The qaaris are among the worst fussaaq. A mockery of the Qur'aan is made in qiraa't competitions and displays by these clean-shaven qaaris as well as by other reciters who extravagante money for their Qur'aan recitation. In other narrations they are described as mu-naafiqeen and absolutely rotten – rotten to the core.

Questions and Answers

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Q. Is it permissible to eat chicken fed on haraam feed?

A. It is physically and spiritually unhealthy to eat chicken which was fed on haraam. Never eat such filth.

Q. Is it permissible to clone animals? Is the milk and meat of such animals permissible?

A. Cloning animals is not permissible. This type of interference in the creation of Allah Ta'ala is termed *Taghyeer li khalqillah* (changing the creation of Allah). The Qur'aan Majeed attributes such unnatural interference in Allah's creation to shaitaan. On the occasion when Iblees was expelled from the heavens, he took an oath that he will induce people to interfere with Allah's natural processes. Among such acts of *Taghyeer li khalqillaah* are interference with the monthly haidh period by taking tablets, contraceptives, sex-change operations, broiler chickens, incubated chickens, etc. Never should Muslims consume the meat and milk of animals which are the effects of satanism. Molvis who may produce stupid arguments on the basis of Fiqhi technicalities not designed for *amal* (practical implementation) are slaves of lust and morons.

Q. Is it permissible to play cards without money, that is not gambling?

A. Playing with cards even without money is haraam. It is like dipping the hands in the blood of a swine according to the Hadith of Rasulullah (Sallallahu alayhi wasallam). Rasulullah (Sallallahu alayhi wasallam) said: "He who plays chess is like one who dips his fingers in the blood of a pig." All such games are haraam. The prohibition of cards has greater emphasis. It is the game of evil kuffaar.

Q. After I bought some food-stuff I found it to be haraam. Is it permissible to give to non-Muslims?

A. It is not permissible to give the haraam food to even a non-Muslim. In the circumstances explained by you, get a refund

from the trader.

Q. Is kangaroo and monkey meat halaal? Is horsemeat halaal? Which animals are halaal and haraam?

A. There is no mention in the Shariah specifically of kangaroo. In our opinion it is halaal although abstention is best. Horsemeat is halaal. Monkey and all wild beasts of prey are haraam. Wild buck and buffalo are halaal. Elephants, rhinos and hippos are haraam. Zebras and giraffe are halaal.

Q. Who was Albaani?

A. Al-Baani was a deviate. He had abandoned the following of the Math-habs. Read the book, *Albaani Unveiled*.

Q. Is it permissible to catch a jinn? I have seen in videos about sheikh Halima do this.

A. To catch a jinn is haraam. To exorcise (take it out) from a human being is permissible. Do not be deceived by what you have seen on video. Firstly looking at videos is haraam. This sheikh Halima should not be trusted. He operates in haraam ways.

Q. What is the status of the Parvezi sect of Pakistan?

A. The Parvezi sect is not Muslim.

Q. I am becoming an aalim online. What advice do you have for me?

A. It is not possible to become an Aalim of the Deen by online study. To become a *Sanadi Aalim* (Qualified in terms of the Shariah), it is incumbent to acquire Ilm of Deen sitting at the feet of Asaatizah who are *Sanadi Ulama*, whose Chain of qualification links up with Rasulullah (Sallallahu alayhi wasallam). Online you will become molvi Jaahil Google, and end up as a Zindeeq.

Q. Why is wearing wigs haraam?

A. Wigs are haraam because the Shariah decrees these shaitaani deceptions haraam.

Q. Is it true that according to some Fuqaha, marriage with jinn is permissible?

A. Marriage to jinns is not

MUSJID AND 'OFFICIAL' OPENING

Q. Our new Musjid is going to have an official opening on 25 March. Many dignitaries, alims and muftis will be attending. How is a Musjid opened in terms of the Shariah?

A. There is no such thing as an 'official opening' for a Musjid. This is a kuffaar practice. The opening of a Musjid is the delivery of the Athaan and the performance of Salaat. That is the all of a Musjid's 'opening'. Nowadays every stupid opportunity is seized for merrymaking, ostentation (riya) and self-aggrandizement.

What was the official opening ceremony for the Musjid of our Nabi (Sallallahu alayhi wasallam)

in Madinah? Never was there any 'official' openings for any of the great Musajjid of Islam. The 'dignitaries, muftis and alims' will all be stupid serfs of their nafs and will be basking in *riya* and *takabbur* with their speeches designed for maximum self-aggrandizement. They will be blowing much hot air and kick up dust about the 'Sunnah', when their very stupid 'opening' ceremony is in conflict with the Shariah. There is no basis in the Sunnah for these kuffaar-emulated practices. After all the sound and fury of their speeches, they will indulge in merrymaking feasting with gluttonous fervor, then suffer constipation and heed the summons of the toilet. They are astray and mislead others.

permissible nor valid. Forget what some Fuqaha have said. There are some very weird attributions to some Fuqaha.

Q. Is Jannat and Jahannam in this universe?

A. There are innumerable universes, not only the universe in which exists this world. We do not know in which universe Jannat and Jahannam are. Allah Alone knows.

Q. What will happen to the universe on the Day of Qiyaamah? Will it be destroyed with the earth?

A. The earth will be destroyed completely. It is not known what will happen to our entire universe and the many other universes. Only Allah Ta'ala knows.

Q. It is said that duas are not accepted for 40 days when committing certain sins, e.g. drinking wine. Please explain.

A. If the person does not repent, then his dua will not be accepted for 40 days. If he repents, it will be accepted even before 40 days.

Q. I want to know about a counselling course for women. The instructor is a Muslim

woman from Islamic helpline in Lenasia. They are willing to teach me and others at home once a week. The course consists of 5 or 6 lessons. After one finishes the course, one will have to do 15 hrs of practical training at their offices. I did request that can the practical training be done here as well, but I don't know if they will agree. Should I do this course?

A. This drivell course is a stunt of Iblees. Do not pursue this futile, spiritually destructive kuffaar orientated course. Their type of counselling is spawned by the nafs.

Q. In the case that I am selling products for a supplier as his representative, do I have to hand the full price received to him and wait for my wage/commission, or can we make an agreement that I can keep any surplus I made from the price he requested?

A. This deal is not permissible. Whatever amount over and above the stipulated price is received also belongs to the supplier.

Q. Is it permissible to eat paan (beetleleaf) which is the norm for people in India and Pakistan?

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A. While paan is halaal, it is a repugnant habit. Paan is an addiction in Bangladesh, India and Pakistan. They render the streets filthy with their paan-spitting all over the show.

Q. Is shaping of the eyebrows permissible?

A. Shaping eyebrows is not permissible.

Q. The Islamic Helpline of the Fordsburg Jamiat has organized a sort of a picnic programme for old women. About 120 will be participating. A 'special' day will be spent in amusements and merrymaking at Garden World in Muldersdrift. They are calling for donations. Is it permissible to donate for this event?

A. It is not permissible to financially or in any other way support this so-called 'islamic helpline' for the haraam outing of *fisq* and *fujoor* which is being organized for the aged women who are in close proximity of their graves. These old grannies are imbecile and stupid, hence they toe along with stupid molvies to ruin their Akhirat. The NNB jamiat (No Name Brand jamiat) of Fordsburg is notorious for haraam, merrymaking functions of *fisq* and *fujoor*. The juhala, fussaah and fujaar of the NNB jamiat are amongst the worst *Mudhielleen* (those who misguide and lead to *Jahannam*) with which the Muslim community of South Africa is divinely cursed. Instead of helping them along the way to Jannat, this miscreant entity is luring the old women to *Jahannam*. The outing is in stark conflict with the teaching and spirit of the Deen.

Q. Before her marriage, a woman was in love with another man. However, circumstances did not allow them to be married. The man had given the woman a pendant as a gift. She kept this item with her even after she was married. She occasionally looks at it and reminisces over her past relationship. She has now several children, yet she remains attached to the pendant. Is her act permissible or impermissible?

ble?

A. The woman's act and attitude regarding the necklace are tantamount to *zina*. Each time she looks and touches it and reminisces about her past haraam relationship, she is being unfaithful to her husband. This infidelity most certainly eliminates *barkat* and incurs the Wrath of Allah Ta'ala.

Q. If I recite Surah Waaqiah in the Sunnat Salaat of Maghrib, will I receive the virtues mentioned about this Surah?

A. Reciting Surah Waaqiah out of Salaat during Maghrib time is a separate *amal*. Its virtues are restricted for reciting it separately out of Salaat.

Q. Is Zakaat payable on the money in a provident fund?

A. Zakaat is not payable on money in the provident fund. Zakaat will be payable only when one takes possession of the money.

Q. My husband had not informed me of the serious sexual malady he was suffering from since before marriage. I discovered this the very next day after the Nikah. Was the nikah valid?

A. While the nikah was valid, if the husband had concealed his serious physical maladies prior to marriage, then the wife can apply to the local Ulama Council for annulment of the Nikah. If she is not prepared to continue with the marriage, she should ask him to issue *Talaaq*.

Q. What is the Sunnah number of Taraaweesh raka'ts? Some say that it is preferable to perform Taraaweesh of 8 raka'ts at home.

A. 20 Raka'ts Taraaweesh Salaat are Sunnatul Muakkadah, not 8 raka'ts. It is best to perform it in the Musjid. One should not unnecessarily perform Taraweesh at home. The practice of the Ummah since the age of the Sahaabah was to perform Taraaweesh in Jamaat in the Musjid.

Q. When a gold coin is given as mehr, is it necessary to mention the value of the coin?

A. It is not necessary to mention the value of the gold coin.

BUKHAARI KHATAM

Q. What is the status of making Khatam of Bukhaari Shareef during times of anxiety and fear? This is being promoted in certain quarters.

A. While making khatam of Bukhaari Shareef in the manner described, is permissible initially, it can develop into *bid'ah*. It is not an act of Ibaadat substantiated by Shar'i *Nusoos*. Furthermore, such a khatam should be a private affair, and not transformed into a public function. In fact, even public and congregational Qur'aan Khatams are discouraged.

The khatam of Bukhaari Shareef is not Sunnah. The Sahaabah, Taabieen and Tab-e-Taabieen had no relationship with Bukhaari Shareef. Promoting this khatam is *bid'ah* regardless of seniors having practiced it. It has no basis in the Sunnah.

All acts of *bid'ah* were initially Mubaahaat introduced by the Auliya. They were such permissibilities which had no origin in the Sunnah.

It is unwise to promote this practice. It is essential to

adhere to Sunnah Athkaar and to Qur'aan Tilaawat in privacy, not in public and congregational forms. In times of anxiety, resort more to the Qur'aan Majeed, for Allah Ta'ala says: *"Behold! In the Thikr of Allah do hearts find tranquility."*

Any practice which has no basis in the Sunnah should NEVER EVER be given preference over Sunnah Athkaar and Tilaawat of the Qur'aan and plain, fervent dua emanating from the innermost recesses of the heart. Regardless of who has innovated this practice, abstain from it. We should not worship seniority. We respect and honour all our Akaabir. But fettering us to the Shariah, the Qur'aan prohibits us from emulating the Bani Israaeel about whom the Qur'aanic stricture is?

"They took their ahbaar (scholars) and ruhbaan (buzrugs) as arbaab (gods) besides Allah, and also for Maseeh, the son of Maryam (they took as a god)."

Only the weight of the gold coin should be known. If it is mentioned *krugerrand*, then the weight is obviously known. The value fluctuates, hence it is of no significance.

Q. A person while drinking water or juice says jokingly that he is drinking wine. Has he sinned?

A. Yes, he has sinned. If someone while drinking water says that he is drinking wine, then he is committing a grievous sin, and it will be recorded that he is drinking wine although it is water or juice. It is haraam to make jokes with haraam and halaal matters. The Deen is not for joking and trifling. Joking with Deeni issues is a *kabeerah* sin.

Q. A Muslim brother entered a clothing store with a packet of goods (clothing) in his hand worth R510 which he bought from another store. As he en-

tered, he asked a worker of the store where he may leave his parcel. The worker said that he should leave it on the floor and showed him a corner to leave his packet.

He then went in the store and the worker was showing him the clothes, sizes, etc. When he returned, he saw his parcel/packet of the clothing was missing. Is the store responsible? Is the worker responsible? Or is it the customer's own loss?

A. The worker is the wakeel of the store. He instructed the customer to place his parcel in an unprotected spot, hence the store is liable to pay the customer for the loss.

If the worker had acted negligently, then the store can ask him to pay. But if the worker's act was in terms of the policy of the store, then he may not be held liable.

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The customer is not liable because he had assumed that the spot was a safe place to put his amaanat. He assigned it to the custody and care of the store.

Q. The issue I was crying about stems at a body corporate meeting, where this Jamaat gang controls the vote. I had a flat in the complex. The Mola-na of the Musjid also has two flats in this block. He was caught by a Hindu stealing electricity from the garage!

And he is the chief imam of the Musjid. Can I make my Salaat behind this thief?

A. The theft of the electricity from the garage is obviously haraam. The thief has usurped the rights of the other tenants who all share to pay the electricity bill of the block of flats. Nevertheless, Salaat behind even a faasiq is valid. Someone should proffer naseehat to the Imaam to induce him to make good the rights of the tenants he has usurped.

Q. Is da'wat compulsory lifelong? Is it Fardh or Sunnah?

A. The meaning of 'da'wat' is misunderstood by most people. Da'wat means to call people to rectitude – to the right path with naseehat (advice and admonition).

A father has to practise da'wat to his children lifelong; a husband to his wife; a Shaikh to his mureeds; an Ustaadh to his students, and everyone who has subordinates, to them. Such da'wat is lifelong.

A brother should always make da'wat to his brothers and sisters. A Muslim should make da'wat to his friends and relatives wherever he is able. Wherever possible, non-Muslims should be invited to Islam.

Da'wat does not mean only Tabligh Jamaat style da'wat. The da'wat of the Tabligh Jamaat, if done correctly within the confines of the Shariah, will be permissible, not compulsory as is baselessly claimed by tablighis.

Q. Why do women of today, especially the 'deendar' (relig-

ious) ones shout so much at their small children for every thing? They say that the children are too disturbing and refuse to listen. The victim children are from 4 years of age. What is the cure for such impatience?

A. The reaction of people/parents to their small children's natural misbehaviour is the effect of jahaalat. They were not taught better in their homes by their parents. Then they lack genuine Deeni Ilm and Tarbiyat. Aggravating the issue is western kuffaar influences. They are exposed to kuffaar reading material, television, and the shaitaani social media which predominate their lives. What goodness can be expected from people whose baatini outlook is kuffaar?

Their 'deendaari' is an outer, superficial façade devoid of genuine Deeni akhlaaq. Look at their functions, their mock types of purdah, their corrupt monetary dealings, etc. There is extremely little Deen in the lives of Muslims today. Nothing better is to be expected.

Parents and teachers generally punish their children to find an outlet for their anger. The intention is almost never to correctly discipline. Parents and even Madrasah Ustaadhs do not provide ta'leem and tarbiyat. They merely vent their anger satanically. The moral and Deeni betterment and benefit of the child is the furthest from their minds when they resort to punishment. This attitude is haraam. Instead of providing tarbiyat, they commit zulm on the children.

There is no cure for the diseases of Muslims. They have an aversion for the Sunnah – for true Deen. The Deen is antique for Muslims of this day, hence there is no cure. Just look at the lives of even so-called Ulama.

Q. A brother in Australia intends to import halaal chickens from South Africa. Who are the reliable certifiers in South Africa?

A. All 'halaal' certified chickens from South Africa are HARAAM. Do not be deceived by 'halaal' signs and 'halaal' certificates. There is not a single reliable certifier. They all certify carrion. The people here have become addicted to consuming rotten, diseased carrion chickens passed off as 'halaal' by the agents of Shaitaan. SANHA, MJC, NIHT and every other member of this devilish cartel are in the carrion game for the haraam boodle which pours into their haraam coffers from the haraam certificate trade.

Q. Instead of making four raka'ts, the Imaam added a fifth raka't by mistake to the Zuhr Salaat. He made Sajdah Sahw. Is the Salaat valid?

A. If the Imaam had sat in Tashahhud in the 4th raka't, then the Salaat is valid. If he had not sat in Tashahhud in the fourth raka't, but completed the fifth raka't, then made Sajdah Sahw, the Fardh is then not valid. The Fardh has to be repeated in this case.

Q. A man is in heavy debt. However, he is able to pay in instalments. He has a business and vehicles, a home and lives comfortably. A creditor wants to give him Zakaat with which he (the debtor) should pay him (the creditor). Will the Zakaat be discharged in this manner?

A. Although the stratagem is technically valid, it is inadvisable. It defeats the purpose of Zakaat which is primarily the right of the Fuqara. The debtor mentioned by you, eats well and lives well. The creditor is too selfish to be in a rush for his money which the debtor can pay in instalments. Morally, he licks up his own vomit by retaking his Zakaat in another form. If this creditor himself is not in financial straits, he should not resort to this ugly technicality. He will be greatly rewarded for allowing the debtor extension of time to pay his debt.

Q. During the last portion of Ramadhan, Tahajjud is performed in Jamaat in the Musjid. It is called shabeenah. Is

SALE OF LIVESTOCK

Q. Is it permissible to sell livestock to non-Muslims? Can animals be sold to non-Muslims for breeding purposes? Some Ulama say that it is permissible.

A. Livestock may not be sold to non-Muslims. They will obviously kill the animals in their haraam manner. Animals should not be sold to non-Muslims for even breeding. The ultimate objective is to kill and eat the animals. For monetary gain, one should not be a party in the commission of zulm.

Even if some molvis say that it is permissible, do not follow them. The dry legalities and technicalities should be blended with Islamic morality. The objective of our presence on earth is to prepare for the Akhirat and this is possible only by adorning ourselves with Islamic morality (Akhlaaq-e-Hameedah). It does not behove a Muslim to become a cog in a system which incorporates zulm. Therefore, it is not permissible to aid in this system even if one does not do so directly.

this Sunnat?

A. It is bid'ah. According to the Hanafi Math-hab, Tahajjud or any other Nafl is not permissible in Jamaat at any time of the year. The practice is not allowed in terms of the Hanafi Math-hab.

Q. In our Musjid a fee is charged for performing nikahs. Is it permissible?

A. It is not permissible to charge fees for performing nikahs in the Musjid. These fees should not be used for the Musjid.

Q. How should the Takbeer be recited on the Days of Eid at the Musjid? In West Africa, the takbeer is recited loudly in the Musjid on both Eids.

A. According to the Maaliki Math-hab, the takbeer shall be recited audibly in the Musjid as well on both Eids.

Questions and Answers

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Q. It is claimed that the chickens wake up after stunning, hence they are alive when slaughtered. A senior maulana says that the chickens are halal.

A. Do not be fooled by these agents of Iblees. If this 'moulana' had any seniority in his brains, he would not have disgorged rubbish and drivel to justify the slaughter of Iblees. Even if the chickens 'wake up' after stunning, do not consume them after they have been subjected to this haraam treatment. The moulanas and Muslims have become completely desensitized. Haraam has become to be accepted as a valid, permissible practice. Ignore what the senior mufti says. He has lost perception of the Shariah, hence he speaks drivel.

Q. What is the Shariah's view regarding tourism? What about the 'Three Haram Tours' which are so popular nowadays?

A. Tourism is satanism. It is not permissible. The 'three haram tours' are part of this satanism. These tours are part of Jahannam. Rasulullah (Sallallahu alayhi wasallam) said that journey is a portion of the Fire. Deficiency of Imaan and insensitivity to the woes of the Ummah induce people to indulge in satanism in the name of the Deen.

Q. Are clothes with animate objects permissible for children?

A. Clothing with animate objects are haraam. Red, yellow and feminine colours are not permissible for boys.

Q. Are clothes and shoes with Nike logos permissible for children?

A. Nike clothing and all clothing with kuffaar logos are haraam for even children.

Q. Is it permissible to buy a property off plan? The property has not yet been built.

A. Buying a property off plan is baatil. It is not permissible. It is a sale of a non-existent item (Bay'ul Ma'doom).

Q. Is Salaat performed behind a Barelwi valid or not?

A. Answering this question,

Hadhrat Maulana Ashraf Ali Thanvi said: "Yes, it is valid. Although they proclaim us to be kaafir, we do not say that they are kaafir.

Q. What is the difference between Makrooh Tahrimi and Haraam? Is smoking haraam or makrooh? Some muftis say that it is makrooh, not haraam.

A. Both Makrooh Tahreemi and Haraam are practically the same. The consequence of both Haraam and Makrooh Tahreemi is the Fire of Jahannam. Those who say that smoking is Makrooh Tahreemi also mean that the smoker is destined for the Fire of Jahannam. They do not mean that smoking is permissible. The technical meaning of Makrooh Tahrimi is applied for this type of prohibition.

Q. Please comment on the conference of 26 Ulama. A number of resolutions were passed. What is the Shariah's view regarding such Ulama conferences?

A. The meeting of the 26 Ulama was an exercise in futility and stupidity. These Ulama themselves have lost their Deeni bearings. Their resolutions are all full of sound and fury signifying nothing. Nothing beneficial will ensue from the lifeless resolutions.

They acquired the method of passing resolutions from the western kuffaar. They follow the Yahood and Nasaara into the 'lizard's hole'. This is not the way to conduct a Deeni shura. The Ulama themselves are lost and astray. The Ulama today have become experts in squandering money- public funds - in futile conferences where they indulge in feasting and merry-making. They talk nonsense for a while, then pat themselves with congratulations believing they have made great achievement at their conference of futility where they passed ineffective resolutions western kuffaar style.

The obligation of the Ulama is only *Amr Bil Ma'roof Nahy Anil Munkar*, and for

THE PAAK CHAMBER POT

Q. Utensils in hotels and self-catering places are also used to serve haraam meat, pork and alcohol. After washing these utensils thrice, can a Muslim eat and drink from them?

A. Muslims whose hearts have been contaminated and hardened by flagrant sin, fail to understand this simple issue. About them, the Qur'aan Majeed says: "Then their hearts became as hard as stone or even harder. Verily from some stones (rocks) flow rivers, and verily some stones split open and water gushes out, and verily some stones roll from heights out of fear for Allah." Due to flagrant sin, fisq and fujoor, the hearts become desensitized, hence harder than rocks.

This issue may be better understood with an analogy. Without this analogy desensitized hearts will not understand. They argue that once the utensils have been washed clean, then using them should be permissible. The issue is not of permissibility or impermissibility. The concern

here is eating and drinking from utensils in which pork and liquor were served.

If a chamber pot which has been used for urinating in or even defecating, is washed thoroughly thrice or a 100 times with pure water, will it be taahir (clean / paak)? Obviously it will be clean. Will you now eat your porridge or drink your soup from this paak / taahir / clean chamber pot? Or will you consume porridge from even a brand new chamber pot which had not yet been used for its intended objective? If your heart can accept consuming food from a chamber pot which was thoroughly cleaned after having been used, then there is no problem for you eating from the aforementioned utensils. As for those who recoil at the idea of eating from such a chamber pot despite it having been rendered paak/taahir, for them it will be a 'kabeerah' sin to eat from the utensils of pork and liquor despite having been cleaned.

this duty they have to adopt the methodology of the Sunnah - the method of the Salafus Saaliheen.

Q. Is it permissible to use the funds of the Musjid for a secular school which the trustees call an 'Islamic' school? They have also ended the afternoon Maktab classes. Please comment.

A. It is haraam to use the Musjid's income for the secular school which is dubbed 'Islamic' school. In fact, it is not permissible to use the funds of a Musjid for even a Madrasah or for even another Musjid. These miscreant trustees are guilty of khiyaanat (abuse of trust) and fraud. It was wrong and not permissible to have terminated the afternoon Maktab classes which catered for pure Deeni education.

Q. Please advise regarding pol-

ygraph lie detector test in Islam. Are such tests valid?

A. In an Islamic court the lie detector will not be evidence. A conviction cannot be gained in terms of the Shariah by the use of this or any other type of device.

A. The Athaan at the graveside is bid'ah and haraam.

Q. Is trading in foreign currency permissible?

A. Trading in foreign currency is permissible only if both parties finalize the deal in the same session. Both parties must mutually hand over their currencies.

Q. What is the status of the 40 salaam and salaam being recited in the Musjids congregationally?

A. The 40 salaam and salaam are also bid'ah. They are imitating the Barelwi bid'atis in

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STUNNING ANIMALS

QUESTION

I am confused regarding the *ittifaaq/ijmaa'* of the majority of Ulama. The Ulama are saying that since the majority is of the view that stunning animals is permissible, this will be the official ruling of the Shariah. There are other similar issues of difference as well. They say that since the majority is of the view that digital pictures are permissible, therefore, this will be the fatwa of the Shariah. They compare their *ittifaaq* with the *Ijmaa'* of the Fuqaha of former times. Please read the Fatwa of Darul Uloom Karachi. Please explain the issue of the *ittifaaq* (consensus) of the majority which I believe is being misinterpreted by the Ulama of the day.

ANSWER

1) The consensus (*ittifaaq*) of the majority of molvis on *baatil*, is the

ittifaaq of the *shayaa-teenul ins*. It is absolutely ridiculous to compare the consensus of today's ulama-e-soo' with the *Ittifaaq* of the *Jamhoor* of the *Mutaqaddimeen* era.

Ittifaaq of the majority on an issue which is explicitly in conflict with the *Nass* of the Shariah, is *ittifaaq* on *shaitaan*iyat and *baatil*.

In the absence of a directive of the Shariah – in other words, if there is no *Nass* of the *Mutaqaddimeen* on an issue which is a recent development, then the issue will simply be referred to the principles of the Shariah. If it is found to be in conflict with these principles, the fatwa of impermissibility will be issued. If there is no conflict, then obviously it will be permissible.

On a new expediency of this nature, e.g., per-

forming *Salaat* in a plane, so-called suicide bombing as a tactic of Jihad, printing the *Qur'aan Majeed* with machinery in which the ink used has alcohol, and no other ink is available, kangaroo meat, etc., etc., there is no *Nass* from the *Fuqaha-e-Mutaqaddimeen*. The Ulama will study such issues in the light of similar *mansoos juziyaat* and the *usool* of the Shariah, and issue their *Fatwa*.

In matters of this kind, there is bound to be *ikhtilaaf-e-raai'* (difference of opinion). It is not permissible to be bigoted and dogmatic and to claim that only 'my' view is the *Haqq* and the view of the others is *baatil*. But on issues on which there exists explicit rulings of the Shariah which have been trans-

mitted from the era of *Khairul Quroon*, the slightest divergence will be intolerable and unacceptable. Opinion and the consensus of the majority of donkey-molvis and sheikhs are the effluvium of the nafs and the stunt of Iblees.

Furthermore, the majority view in cases of this nature, i.e. new expediciencies, being consensus of the *jamhoor Ulama-e-Haqq* of the time, will be acceptable while at the same time, this *ittifaaq* of the *Jamhoor* of the current era will not be binding on the dissenting Ulama. However, on issues where there exists *Nass* of the Shariah, any view which is in conflict, be it the opinion of the so-called *jamhoor* of the time, will be *mardood* and *mal-oon*, and those who follow such *baatil ittifaaq* will come within the scope of the *Qur'aanic* castigation: "They take their *ahbaar*

and *ruhbaan* as gods besides Allah and also (they take as god) *Maseeh*, the son of *Maryam*."

This type of *baatil ittifaaq* is on an issue such as stunning animals prior to *Thabah*. *Thabah* is *Mansoos Alayh*. The full tareeqah of *Thabah*, from beginning to end, is *Mansoos*. Changing any *mas'alah* in this system without valid *Shar'i* cause is *baatil* and *haraam*. It will be *Tahreef-e-Shariah* (interpolating and mutilating the *Shariah*). In terms of the *Nass* of the Shariah, inflicting injury on an animal prior to *Thabah* is *haraam*. The infliction of injury is of genus significance. It covers all forms of injury. Even the act of sharpening the knife in front of the animal which is to be slaughtered is prohibited. When such an indirect act which is not a

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MERCY

Hadhrat Sayyid Ahmad Kabeer Rifaa'i was a descendent of Rasulullah (Sallallahu alayhi wasallam). He was among the greatest Auliya. While at the blessed Qabr of Rasulullah (Sallallahu alayhi wasallam) for Ziyaarat, the mubaarak hand of our Nabi (Sallallahu alayhi wasallam) emerged from the Holy Grave to make *musaafahah* (shake hands) with Sayyid Rifaa'i.

Once Hadhrat Sayyid Rifaa'i saw a dog suffering from scurvy. The dog's entire body was afflicted with the disease. It laid sprawled on the ground. Taking pity on the dog, Hadhrat Sayyid Rifaa'i picked it up, took it home and tended to it with the necessary medication. After a few days the dog was fully cured.

Mercy is an intrinsic attribute of Imaan, while cruelty is integral to kufr. The greater the level of Taqwa, the more mercy will there be in the heart.

THE NOBLEST

"Verily the noblest of you by Allah are those of the most taqwa among you."

(Qur'aan)

On the Day of Qiyaamah, Allah Ta'ala will announce: "Call the people of Taqwa!" The *Muttaqeen* will be called and assembled by the *Malaaikah*. Angels leading with flags will be followed by multitudes of the *Muttaqeen* who will be led into Jannat without *Hisaab*. Without any reckoning, they will enter Jannat. (May Allah Ta'ala include us among that most fortunate and most successful group of His devotees, Aameen).

licence for free and unrestricted roaming and prowling in the public domain.

As a punishment, Allah Ta'ala is now inflicting the phenomenon of *islamophobia* which brings humiliation and

CONSEQUENCES OF KUFR

In Baghdad there was a Muath-thin who fell in love with a Christian girl. He was so overwhelmed with the insanity of this love that he set up camp outside the residence of the girl. He remained there for a month having abandoned giving *Athaan* and performing *Salaat*.

One day the girl's father asked him to explain the reason for his prolonged presence. He explained clearly that he was in love with the daughter and he wanted to marry her. The father said that he will first have to comply with two con-

ditions: (1) Become a Christian, and (2) Tend to his pigs for 5 years.

This unfortunate man accepted both conditions. After expiry of the 5 years, he was married to the Christian girl. The very day he went upstairs to his bride, he fell and broke his leg. The injury could not be cured. Ultimately, it became cancerous and teeming with worms. People detested him, and the father expelled him from the house.

This murtadd suffered for a whole year on the streets and finally died a kaafir. He was the loser in both the dunya and the Aakhirat.

danger to Muslim women who deem it appropriate to wander around in public places.

When Muslims themselves indulge in flagrant violation of the *ahkaam* of the Shariah,

then Allah Ta'ala humiliates and punishes us in different ways. *Islamophobia* is one such way.

Muslims are deserving of the humiliation which they have invited with their rebellion against Allah Ta'ala.

NIQAAB BANNING

European countries and even the kuffaar government of Algeria have banned the Niquaab. Ostensibly the ban is a display of hatred for Islam. Nevertheless, the prelude for this banning is the abandonment of true Hijaab by Muslims themselves. As such, it is

a punishment of Allah Ta'ala.

Hijaab is not restricted to donning the Niquaab. Hijaab is a whole system which requires Muslim females to remain within the precincts of the home. Muslim women all over the world have completely abandoned Hijaab. In fact, they regard the niquaab as a

'hifz' MOCKERY OF THE QUR'AAN

"O my Rabb! Verily my people have made this Qur'aan an object of buffet (like a football)." (Al-Furqaan, Aayat 30)

This will be the lament of Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah. This complaint will be against Muslims who subject the Qur'aan to nonsense, making it an object of entertainment and for the procurement of nafsani and monetary objectives.

Among the haraam nonsensical activities in this regard are:

- ♦ Qur'aan competitions
- ♦ Recitations by fussaag qaris for public entertainment and monetary gain
- ♦ Youngsters taken to Madinah Munawwarah for an ostentatious Qur'aan khatam.
- ♦ Girls hifz parties

These activities are only one dimension of making the Qur'aan a nonsensical object for buffeting as if it is a football. There are other ways of forsaking, abandoning and buffeting the Qur'aan Majeed as well.

Qur'aan Competitions

Allah Ta'ala did not reveal His glorious Book for entertainment and for doling out prizes. Nor did Allah Ta'ala reveal the Qur'aan to be mocked and sung by fussaag an fujjaar qaris for monetary gain and public entertainment. While the participants in these competitions – the faasiq reciters and the faasiq audience – believe that they are engaging in acts of ibaadat, they are in reality making a mockery of the Qur'aan Majeed by misusing and abusing it. Never was it revealed for such despicable purposes for which it is being employed nowadays.

The primary objective of the Qur'aan Majeed is to provide *hidaayat* (guidance) which is the way of salvation in the Aakhirah. With the Qur'aan the Aakhirah has to be secured.

Madinah Khatams

Another new bid'ah which has been developed by some morons motivated by takabbur and riya, is to take their young hafiz to Madinah to make a khatam in

Musjid Nabawi to enable them (the parents) to speak with stupid pride about their son having made a khatam in Musjid-e-Nabawi.

Nothing but ujub (vanity), takabbur (pride) and riya (show) impel the morons to embark on this wasteful exercise. From whence have they acquired this bid'ah? They are bereft of sincerity and aql (brains). If they are sincere they will not join the brotherhood of Shaitaan by being so wasteful, squandering so much money journeying to Madinah for an activity which has no Shar'i significance.

If parents are truly happy on the occasion of the Hifz accomplishment of their child, focusing on the wonderful treasure of reward awaiting them in the Aakhirah, they should acquit themselves with genuine *shukr*. They should express their heartfelt gratitude to Allah Ta'ala by means of giving Sadqah unostentatiously and silently to the Fuqara and Masaakeen. The practice of these jalsahs of riya and israaf, and

merrymaking parties are satanic functions which are organized at the despicable cost of making a mockery of Allah's Kalaam.

Girls Hifz

This too has become a practice of riya. It should be remembered that a girl is not an object of advertisement such as the females who are satanically utilized by the kuffaar to advertise and market commercial wares. The Muslim female is *Aurah* from head to foot, including her voice. But nowadays, jaahil parents are proud to crow like cocks and cackle like hens to inform the world of the hifz accomplishment of their daughters.

Ibaadat is not an act for advertisement. There is no need for the community nor for the neighbour to know if your daughter has become a haafizah. But today, this female accomplishment is advertised and broadcast even on the satanic radio and internet media to gain maximum publicity for the parents who stupidly bask in their stupid

pride.

Furthermore, parties are organized to give maximum publicity for the event and the accomplishment of the girl. Then to compound this villainy, the girl is showered with gifts as if she has become a bride. Was this the contemptible purpose for which she became a haafizah?

Does one perform Salaat, fast and make Tilaawat for gaining publicity? Are these acts of ibaadat for the acquisition of praise and accolades and monetary gifts and gains? Just as Salaat and Saum are private acts of ibaadat, so too is the accomplishment of Hifz. It is never the subject of a party and jalsah of riya, takabbur and israaf.

A girl has to be concealed, not projected and exhibited in public. The kuffaar exhibit their females in advertisements. Muslims are now advertising their girls via the medium of the Qur'aan Majeed. They utilize the Qur'aan Majeed to ruin and eliminate the *haya* (natural shame and Imaani modesty) of their daughters. This attitude and customs are most disgusting.

THE BRUTAL CHICKEN INDUSTRY

Brutality is an inherent attribute of *kufur*. chicks are brutally exterminated since long enough for gaining meat. Annually approximately 6 billion male slowly, making it too

THE TENDERNESS OF UMAR

Once Hadhrat Umar (Radhiyallahu anhu) expressed the desire for eating fish. His wife instructed the servant to go quickly with the camel to buy fish. The fish was brought. When the fried fish was placed before Hadhrat Umar (Radhiyallahu anhu) he asked: "How did you obtain the fish so quickly?" After his wife explained, he went outside to exam-

ine the camel. He found some perspiration on the ear of the camel.

He entered the house and said: "For satisfying the taste of Umar, the camel was subjected to hardship." Hadhrat Umar (Radhiyallahu anhu) took the fish, sold it in the bazaar and gave the money to the poor. In this way he compensated for having caused distress to the animal."

Also, they don't lay eggs. As a result of being economically unproductive, billions of these day old male chicks are horrendously killed.

The satanic ways of eliminating the chicks are either by suffocation, casting the live chicks into high-speed grinders

which turn the chicks into reptile food, and crushing them to death in just any way chosen by the Satanists.

This is the very industry which the shaitaani 'halaal' certificate vendors hallow. It is difficult to accept that the rock-hearted *ghutha* molvis and sheikhs of outfits such as SANHA, NIHT, MJC, etc. cherish any Imaan in their hearts. Their hearts are as Allah Ta'ala describes in the Qur'aan Majeed: "...Like stone or even harder..."

COLLECTING FUNDS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: They should only publicly inform

"Collecting money (for Deeni projects) is not the function of the Ulama. Their function is to repose *tawakkul* on Allah Ta'ala, and for His Sake render service to the Deen. They should only publicly inform the people of their projects. Then whoever wishes to contribute will do so. Collecting funds is the work of the wealthy people."

POLIO VACCINE DAMAGE

A large number of people gathered outside the health facility, the news channel reported. The protesters have set the Basic Health Unit (BHU) on fire. The administration has called in the police for security.

ZAKAAT ISSUES

Question

Please comment on the Zakaat article. Usually the rich person or one disbursing zakaat appoints those in charge of the 'organisation' as their wakeel to distribute their zakaat to anyone entitled to receive zakat. I find his article below confusing.

The article

Giving Zakat to Charitable Organizations

Some people broaden the scope of the word *fi-sabilillah*, which appears in the *Qur'an al-karim*, and include all *da'wah* organizations, from institutions to parties, in the meaning of it, and claim that zakat can be given to them.

Fi-sabilillah (that is, those who are in the way of Allah) is one of the eight categories of people mentioned in the *Qur'an al-karim* to be entitled to receive zakat. This category of people includes poor *mujaahideen* and the needy going for Hajj.

Hadrat Zahid-ul Kawsari states in his book *Makalat*, "No, it is not permissible to give zakat to charitable organizations. None of the *mujtahid* scholars said that it was permissible to give zakat to charitable organizations, and there is *ijma* on this. What later scholars say does not cancel *ijma*."

In *Badayi*, *fi-sabilillah* is explained as those who work in the way of Allah. For example, zakat can be given to students who learn Islamic knowledge, even if they are rich. It is written in *Durr-ul-Mukhtar*, "Those who teach and learn Islamic knowledge, that is, those whose job is to learn and teach Islamic knowledge can receive zakat, even if they are rich, because they do not have time to work and earn money." Hadrat Ibn Abidin explains these statements: It is stated in a *hadith-i*

sharif, "It is permissible to give zakat to a person who learns ilm, even if he has forty years' *nafaqah*."

In spite of these facts, many organizations open accounts at banks by the name of zakat fund, or they collect money in return for a receipt. In light of the foregoing, money given in this manner is not counted as zakat.

Hadrat Ibn Abidin says that the word *fi-sabilillah* is explained as all deeds for Allah in the book *Badayi* and quote from the book *Nahr*, "Scholars are unanimous in that, except zakat collectors, zakat can be given to any category of zakat recipients, on condition that they are poor. Besides, he quotes from *Zaylai*, "Zakat is not for purposes, such as to meet expenses of construction of mosques, bridges, and roads or to meet expenses of hajj or umrah, which is not considered *tamlik*." [Tamlik is to give zakat to a poor person's hand.]

In our country, there are dormitories, courses for learning the *Qur'an*, trusts, and charitable organizations which serve Islam and educate students who seek knowledge. An official from any of them should be appointed as the agent of a poor person. While a poor person appoints an official from any of these organizations to be his agent, he should say to him, "I appoint you to be my agent in order to receive zakat on my behalf and to give it wherever you wish." Or he can say briefly, "I appoint you as my general agent." Then the agent can spend the zakat he receives on the needs of students or organization. By doing so, one has both donated zakat to charity and has given zakat as prescribed by Islam.

Zakat is not given to organizations if one does not appoint an agent as explained above. In this case, it is not considered zakat, but *sadaqah*; one's debt of zakat is not considered to have been paid.

Question: A writer says, "Zakat is not given to organizations, even by way of appointment of an agent. If the person who receives zakat gives it to organizations, that zakat will not be valid." Is it not wrong?

ANSWER

Yes, zakat is not given to organizations even by way of *wakalah* (agency). However, if the person who receives zakat in any organization is poor or an agent of a poor person, there is nothing wrong with giving zakat to him. Zakat can be given to organizations only in this way. In this case, the payer of zakat gives it to a poor person, not to an organization. The poor one spends it as he wishes or donates it wherever he wishes. Whether he spends it on gambling or gives it to a charitable organization, zakat is still valid. If he spends it on a sinful thing, he will be responsible for it. Despite this, zakat is valid. Of course, it is better to give zakat to pious poor Muslims. If a pious poor person gives the zakat he received to a charitable organization, there is nothing wrong with it. He will earn *thawab* for this." (End of article)

Please shed some light on this matter?

ANSWER

1) The article on Zakaat is indeed confusing as you have mentioned. It is also contradictory due to the atrocious style of composition. A simple *mas'alah* has been complicated due to lack of proper understanding of the issue.

2) For the valid dis-

charge of Zakaat, the factor of *Tamleek* (making a poor Muslim the owner) is of imperative importance. Once a poor Muslim has been made the owner, not a mock 'owner' as some organizations and even *madrasahs* do, then that poor Muslim becomes the owner of the Zakaat. Once in his/her ownership the *sifat* (attribute) of the money is transformed. It will no longer be Zakaat. Thus, the gift of the poor person from the Zakaat he had accepted, may be accepted by a rich person.

3) Instructing a poor student to appoint a senior, especially an official of the organization, to be his agent to collect Zakaat and to dispose of it as he (the wakeel/agent) deems appropriate, is a mockery. The poor student becomes a mock owner. He has no right of refusing the instruction of the senior. Whatever the senior orders, he simply has to accept. The organization's official becomes the 'wakeel' by implied intimidation. There is therefore no true *Tamleek*, hence the Zakaat will not be discharged.

4) *Tamleek* is an imperative condition (*shart*) for the discharge of Zakaat in all the eight classes of recipients. All must be poor except the one class, namely *Aamileen*. The *Aamileen* are the Zakaat collectors appointed by the Khalifah or the Islamic State to collect Zakaat on animals (sheep, goats, cattle, camels, etc.) The *Aamileen* are not appointed to collect Zakaat on other kinds of wealth such as gold, silver, cash, stock-in-trade, etc.

The *Aamileen* are paid by the Khalifah from the Zakaat funds. A wage to suffice for their needs will be paid. It should be understood that the workers of or-

ganizations which collect Zakaat nowadays are never *Aamileen*. It is *haraam* to pay these workers with Zakaat funds. The Zakaat will not be discharged. Organizations such as *SANZAF* and *AL-ANSAAR* commit massive fraud and *khiyaanat* by extravagating millions of rands every year from the Zakaat they collect to pay themselves very very fat 'salaries'. In terms of the Shariah such payments are not salaries. It is abuse of Trust. It is *khiyaanat* – such *khiyaanat* which *Rasulullah* (Sallallahu alayhi wasallam) designated as a Sign of *Qiyaamah*.

5) Deviates such as these modernist organizations do broaden the scope of '*Fi-Sabeelillah*' to enable them to use and misuse Zakaat for just any charitable purpose. In projects such as *Musjids*, wells, boreholes, *Madrasahs*, etc. in which *Tamleek* does not take place, zakat may not be given.

6) The popular tafseer of *Fi-Sabeelillaah* is *Munqatul Ghuzaat* (i.e. *Mujaahideen* who are stranded / trapped or fighting in the Path of Allah whilst they lack funds) and *Munqatul Hujjaaj*, i.e. *Hujjaaj* who are stranded along the journey. Even if they are rich at home, they may be given Zakaat on the journey if they are stranded.

7) The class of *Fi Sabeelillah* appears in the relevant *Qur'aanic Aayat* merely for emphasis to highlight the importance of this class so that they are not forgotten nor excluded from the Zakaat distribution. Thus, even if a *musaafir* is not on a Hajj journey nor on a Jihad journey, he may be given Zakaat if stranded regardless of him having an abun-

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RADIOS - THE TENTACLES AND TRAPS OF IBLEES

Q. I have noticed that a Mufti when answering questions on a radio sometimes goes overboard in the way he talks to the ladies with some of his jokes and comments. I believe that this sort of behavior doesn't suit a Mufti Saheb. In fact he actually shouldn't speak to non-Mahrams. Am I correct?

A. Yes, you are 100% correct. He should not speak to ghair mahram females. These radios without exception, are all traps of Iblees. Regardless who the Mufti or the Buzrug may be, once he is on the radio, he is trapped in the tentacles of shaitaan. These radio stations are voices of Iblees. They propagate shaitaaniyat and baatil under Deeni guise.

The mufti and molvi's Imaan is desensitized by the deluge of the zina voices with which they interact. Even their Aql becomes convoluted and filthied by the haraam female voices and other haraam paraphernalia associated with all these shaitaani radio institutions. When a mufti fails to understand the fitnah in the droves of females exhibiting their voices, and asking even questions which are in total conflict with Islam's concept of *hayaa*, then it speaks volumes for the degenerate state of his Imaan, and for his drift from Allah's proximity and his gravitation towards Iblees.

These women who come on air with their lewd questions posed shamelessly to males

who have lost their Imaani bearings, are like *zaaniyahs*. They have no Imaani shame. *Hayaa* is an intrinsic attribute of Imaan - of the Imaan of both males and females although the degree of *hayaa* is substantially more in females. But their surfacing on the channels of shaitaan is the evidence for the elimination of their Imaani *hayaa*.

Searching for aggrandizement, satisfying bloated egos, and pursuing other nafaasani and worldly objectives under Deeni cover are signs of Qiyaamah. It is haraam for a woman to ask questions over these Devil radios, and it is haraam for males to listen to their voices, and it is haraam for molvis to entertain their ques-

tions.

A LEWD HARAAM COMMENT

Q. A woman speaking on the radio to the mufti said that she was given a lift home from her work by a male co-worker. In the car he made sexual advances which she managed to somehow or the other ward off. In response, the mufti commented: "At least rape didn't happen." Many people were aghast at this lewd, lackadaisical, frivolous comment of the mufti. Please comment.

A. The comment was most unbefitting and lewd. In fact, it was a haraam comment. The degree of Imaani desensitization which eliminates Imaani inhibition to fisq and fujoor, with which the mufti suffers,

made him oblivious of the notoriety of his comment. Both the woman and the mufti are lewd. Undoubtedly the woman is a *zaaniyah* and the mufti fell in her trap. After all, Rasulullah (Sallallahu alayhi wasallam) said that women are *Habaailush Shaitaan* (the Traps of Shaitaan). When males engage women amorously and express themselves frivolously then understand the veracity of Imaam Ghazaali's observation. He said that when a man is enamoured and enticed by a woman then 80% of his brain cells become inoperative. Thus, the greater part of his brains is dead. He is spiritually blind and fails to understand what he blurts out to make a mockery of himself.

ZAKAAT ISSUES

(Continued from page 8)

dance of wealth at home.

8) In the Shariah, an 'organization' is a fiction. When Zakaat is given to an organization, it is entrusted to the persons who operate under the name of the organization. The trustees of the organization are the *wakeels* (agents) of either the Zakaat payers or of the poor. There is differences of opinion of the Ulama

regarding this *wakaalat*. Some Ulama are of the view that the officials of the organization are the wakeels of the Zakaat payers. This is the popular view. We too accept this view. Some Ulama believe that the officials of the organization are the wakeels of the poor. But this view is weak.

9) All our Akaabir Ulama who operated Madrasahs in Deoband, Jalalabad, Sahaaranpur, etc. are 'organizations' to whom the community

FRAUD ZAKAAT ORGANIZATIONS

Organizations which utilize Zakaat funds to pay themselves fat salaries and for other uses not permitted by the Shariah, are frauds according to the Shariah.

They perpetrate *khiyaanat*. Zakaat is not

discharged validly by these modernist organizations.

Their object is to collect money and live luxuriously off the Zakaat and Lillah proceeds. It is haraam to entrust Zakaat and Lillah funds

to such bodies.

Muslims should understand that Zakaat is a Fardh Ibaadat obligation which has to be discharged correctly otherwise the obligation will remain unfulfilled.

entrusts their Zakaat. The authorities of these Madaaris use the Zakaat according to their discretion in ways which ensures valid discharge of the Zakaat.

10) The view

(mentioned in the article) that Zakaat may be given to students and Ulama even if they are rich is *baatil*. Regardless of their involvement in Deeni activities, they may not be given

Zakaat if they are rich. 11) As long as the Zakaat is given to a reliable Deeni organization, not to modernist bodies consisting of juhala, the Zakaat will be discharged.

YAQEEN

"Yaqeen is that you do not please people by courting the Wrath of Allah, and that you do not praise anyone for the Rizq Allah provides, and that you do not criticize anyone because of what Allah has not given you. Verily Rizq is not acquired by the greed of an avaricious one nor is it driven off by the dislike of anyone."

HADITH TRANSLATIONS

Q. I read a hadith in which it is mentioned that Rasulullah (Sallallahu alayhi wasallam) had allowed Hadhrat Aishah (Radhiyallahu anha) to let an adult be sucked by her. Please explain this

ZUHD-ABSTINENCE

Rasulullah (Sallallahu alayhi wasallam) said:

"*Zuhd in the world freshens the heart and the body.*"

Zuhd is abstinence from the world. Its soul is the expulsion of worldly

love from the heart. Its outer form (*zaahir*) is in simplicity and frugality. There are numerous grades of *zuhd*. In former times, numerous among the lofty degree of *zuhd* of the Auliya led them to

Hadith.

A. One of the greatest evils for Muslims in this era is the translation of Hadith books into English. As a result of these

pass their lives or a considerable portion thereof in mountains and in the wilderness.

The minimum Waajib degree of *zuhd* for every Mu'min is to ensure adoption of the Sunnah in entirety in every sphere of life.

English translations just every Tom, Dick, Harry, Jane and Janet, seek to probe the Ahaadith and subject same to their personal opinion. Many Muslims have lost their Imaan as a result of this satanic practice.

The Ahaadith require tafseer by qualified Asaatizah and this is a matter of academic import. We lack the time for technical discussions. Fur-

(Continued on page 11)

IFTAAR ISSUES

Q. I am personally involved every year to set up the dasterkhaan for iftaar. Myself and a few brothers get together and club in to finance a modest meal for the musallis. The total meal includes dates, samoosas and other such items and some items from the Honchos franchise. Many musallis also bring items from home as well. Any leftover food is taken by the students and others for Sehri.

a. This is done taking into account the hadith that mentions the reward

for feeding a fasting person.

b. We are close to the university and many students come for iftaar.

c. There are many less-fortunate musallis that come as well.

My question — Is it permissible to continue with this practice taking into account the intention and the students that attend the daily iftaar?

A. It is necessary to have knowledge of all angles pertaining to an act ordered by the Shariah. While the Hadith mentions the reward of feed-

ing fasting persons, it orders the method of Iftaar. Feeding people is not permissible in a way which is in conflict with an order of the Shariah. If there are genuinely poor people attending the Musjid, then bring food in disposable containers which they can take home. It should not be consumed in the Musjid. Iftaar has to be incumbent with only dates and water or only dates if available. Samoosas, haleem, etc. are not proper for Iftaar.

The students who come from the university should bring along

their own three or five or seven dates. They have thousands of rands to waste on attending haraam universities. They can make their own Iftaar arrangement with dates. At most, you may place some dates on a tray from which they can take and break their fast.

As mentioned above, give the less-fortunate musallis either some money which goes in preparing food in contravention of the Iftaar Sunnah, or give them food to take home where they can enjoy it with their family. It is not

permissible to feast in the Musjid especially at the time of Iftaar. About three minutes after the Athaan, the Maghrib Salaat should commence.

Discontinue the wasteful practice which negates the Sunnah practice. The intention may not be cited to abolish a practice of the Sunnah.

Q. I also collect monies for Haleem that I with some help from one or two other people go and collect on a weekly basis from the local SANZAF branch. This Haleem is distributed from our Jamaat Khanna. Again, the intention is as mentioned above.

My Question — Is it permissible to continue with this practice taking into account the intention and the many people who come to collect Haleem for iftaar?

A. The practice of

(Continued on page 12)

(Continued on page 12)

THE KUFR OF REJECTING HADITH

Q. Please comment on the following issue:

The Imaam of our Musjid stated in his Jumuah bayaan that according to the Hadith Nabi Isaa (Alayhis salaam) will kill Dajjaal with a sword. He

rejects the notion of all modern weapons disappearing and the sword, bow and arrow returning. The Imaam said that there will be so much peace on earth that a lion will not even eat a goat with which it comes into contact. After the Jumuah Salaat, outside the Musjid, a brother

criticized the Imaam, and said that there was no basis for such fiction. He said that it just does not make any sense. He said that Hadith is not Qur'aan, and it can be wrong. What is the status of the brother who rejects the Hadith?

A. This man must renew his Imaan. He negated

his Imaan by rejecting the Saheeh Hadith and accusing it of being 'wrong'. Western culture has convoluted and vermiculated his brains. Simply because his westernized brain is incapable of understand-

THE CURSE OF DEFEMINIZED WOMEN

Hadhrat Aishah Siddiqah (radhiyallahu anha) narrates: "**Verily, Rasulullah (sallallahu alayhi wasallam) cursed the rajlah among women.**" (Abu Dawood)

The term *rajlah* is the feminine of *rajul* which means 'a man'. Thus, *rajlah* means 'a man-woman' or a defeminized woman or a masculinized woman. Hadhrat Aishah (radhiyallahu anha) said that such women were cursed by Rasulullah (sallallahu alayhi wasallam).

Women who emulate men in their appearance, dress, attitudes, etc., are termed *rajlah* and the *la'nat* (curse) of Allah, His Rasool and the Malaaikeh perpetually settle on these feminized or masculinized females.

A salient feature of such women is that they vie

with males in fields which Allah Ta'ala has ordained exclusively or primarily for men. They seek leadership and exposure.

They love public platforms and always crave to exhibit themselves in public. They are generally raucous, loud and immodest. They detest domestic work and the home-role which Allah Ta'ala has made Waajib for them.

They display the tendencies of lesbians and many of them are in fact lesbians or female homosexuals. They insist to be in the street and out of the home in conflict with Allah's prohibition:

"And remain (glued) inside your homes, and do not make an exhibition of yourselves like the exhibition (of the women of) Jahiliyyah."

(Qur'aan)

These specimens of humanity cursed by Rasulullah (sallallahu alayhi wasallam) have taken over from the kuffaar the slogan and concept of 'the equality of sexes', but there is no such stupid idea in Islam. While these defeminized women scream the slogan of 'equality of sexes', the Qur'aan explicitly and categorically affirms the superior rank of men and that males are the rulers of women.

The masculinized women try to push themselves into the forefront of spheres belonging to males in spite of Rasulullah's order:

"Put them (women) behind just as Allah has put them behind."

Women of this kind—masculinized women, defeminized women, women with lesbian

tendencies—who crave to stand shoulder to shoulder with men in the public howling slogans, form dangerous marriage partners. Men of Deeni conscious should be careful when choosing a marriage partner. It is necessary to watch out for these accursed tendencies and attributes before plunging into marriage.

Marriage with masculinized women can last only if the husband buckles and accept the role of a **dayyooth (cuckold)**. Under the domination of the masculinized woman, a man will have to agree to hand over his pants to the **'he-her'- to the rajlah mal-oonah** (the accursed male-woman).

All women who compete with men and endeavour to be in public at the helm are women of this ilk.

The ideal woman of the Qur'aan and Islam is described by the Qur'aan Majeed in the following glowing terms:

"(Such women who are) chaste, Simple and believing."

The attributes of uprighteous Muslim females are Imaan, chastity and simplicity. They are not like the accursed masculinized or defeminized women who love public platforms and who detest the home-role for which Allah Ta'ala has created them. When a woman detests her natural divinely ordained role, then she must necessarily be unnatural and abnormal. Since she imitates and emulates men of her own free accord, Rasulullah (sallallahu alayhi wasallam) cursed her. Such women need to reflect and understand the umbrella of divine *la'nat* which covers them.

MUFTI TAQI AND SMART PHONES

Offering some *naseehat* on the evils of smartphones, Mufti Taqi Uthmaani, said:

“The process of the smart phone has commenced. It has opened the door of immorality and misuse of the eyes. A man who happens to be a good Namaazi (performer of Salaat), pious and present in the first saff (row in the Musjid), sits in solitude employing his eyes in the disobedience of Allah Ta’ala. What a massive act of treachery! What a heinous act of khiyaanat (abuse of trust)! What a great act of disobedience!

It is not permissible for a man who is not confident of protecting himself against this fitnah to use such a phone. If he has confidence, then he may keep such a phone for beneficial purposes. However, there remains the danger of slipping at all times. The danger of misdirecting the eyes remains at all times (with the possession of a smart phone).

Therefore, Brother, reflect! How much is left of life? No one knows. Who knows when Maut will strike? Why destroy this bounty (of the eyes) bestowed by Allah Ta’ala? Over there (in Qiyaamah) one will be apprehended for this destruction. We do not ponder. It does not occur to us that one day there will be a reckoning for the misuse of the bounties of Allah Ta’ala.

We involve ourselves in these acts of corruption.

One day we shall be ushered into Allah’s Presence. A reckoning will be taken for every glance cast.The way of Taqwa is to strive in the Path of Allah Ta’ala.”

(End of Mufti Taqi’s *naseehat*)

OUR COMMENT

This belated lament of Mufti Taqi Sahib is an indictment of *khiyaanat* against him. The Mufti Sahib himself is guilty of treachery against the Shariah with his fatwa of permissibility of pictography on the basis of which numerous so-called ‘pious’ people and molvis have become addicts of pornography, movies and the deluge of pictorial filth disgorged by the internet media.

In his belated slating of smartphone *fisq* and *fujoor*, Mufti Taqi has resorted to the Fiqhi principle of *Sadd-e-Baab*, i.e. closing the door of fitnah. This principle entails the prohibition of even permissibilities which constitute stepping stones for evil and vice. This is a Qur’aanic principle based on the Aayat: “Do not approach near to zina.” The command is the prohibition of even permissible acts which open up avenues for *fitnah* (corruption and sin).

Mufti Taqi Sahib had displayed unacceptable obliviousness (*ghaflat*), to say the very least, in proclaiming digital pictog-

raphy, videography and the like halaal. At that time he had adopted self-inflicted blindness by consciously and totally ignoring this extremely important Qur’aanic principle on which many *ahkaam* of the Shariah are based, and which has to be incumbently employed to close the avenue of sin, transgression, *fisq* and *fujoor*.

Even if we momentarily and irrationally assume that Mufti Taqi’s intelligence was unable to fathom the simple Shar’i *dallaa-il* for the *hurmat* of all forms of pictures of animate objects regardless of the method of production, then too it is totally unacceptable that a Molvi of his calibre who has a thorough grasp on textual (*zaahiri*) Deeni knowledge, was unaware of the preponderance of *fisq* and *fujoor*, pornography and the like which bedevil internet media. It is unacceptable that this senior Mufti was ignorant at that time of the *Sadd-e-Baab* principle, and that he stumbled upon it at this belated hour on the verge of Barzakh.

Numerous moron molvis, crank peers, one-cent khalifahs and slaves of lust masquerading as *buzrugs* and whose *buzrughiyyat* is confined to the parameters of the beard, topi, kurtah trousers above the ankles and occupying the first saff in the Musjid, had extracted maximum mileage from

Mufti Taqi’s baseless, haraam fatwa of permissibility of internet and video pictures to cast aside whatever inhibition they had for haraam pictures. The consequence has been their addiction to pornography. Initially, they laboured in the self-deception of viewing only ‘educational’ and ‘religious’ content. In the process, shaitaan succeeded in convincing them to abandon the Shariah’s principle of *caution*. Thus they plunged headlong into the cauldron of *fisq* and *fujoor* without the least degree of restraint.

The opening of the avenue of *fisq* and *fujoor* by Mufti Taqi Sahib with his abhorrent fatwa of permissibility has extinguished all vestiges of Imaani conscience and inhibition of the false buzroogs, molvis and sheikhs. On this issue they all pretend to be the muqallideen of Mufti Taqi whilst in reality they are the muqallideen of Iblees. In this regard, Mufti Taqi played the role of an agent of Iblees whether knowingly or unknowingly.

Now, lost in his self-created cesspool of inequity, fitnah and fasaad for which he had opened the door, his belated lament regarding the smartphone falls on deaf ears. In the matter of abstention from corruption, no one is his muqallid, but in the matter of adoption of *fisq* and *fujoor*, the whole world of morons and Satanists

will announce their taqleed. Now he may rue his colossal blunder of having halaalized the fundamental basis of internet and video *fisq* and *fujoor*, namely pictures of people and animals. It is a ‘permissibility’ based on the silliest arguments which are insults to Ilm and Intelligence. We have published several booklets in refutation of the *khuraafaat* of Mufti Taqi’s weird and silly ‘proofs’ for permissibility of haraam pictography. These publications are available in hard copies and also on our website.

Whilst there is still life pulsating in the veins, Mufti Taqi Sahib can have hope of Allah’s mercy which will shower upon him if, despite this very late hour in life, he reflects and issues a bold and an unconditional retraction of the mammoth blunder he had committed in the halaalization of the worst kinds of *kabeerah* sins. At this late hour in life, there is still time and hope for making amends by means of *Rujoo’* (Retraction of the *baatil*). If he fails to take advantage of the fading opportunity of life, the consequences in Qiyaamah are too ghastly to contemplate. Just imagine the sins of millions who will argue their cases on the basis of Mufti Taqi’s halaalization of the *kabeerah* sin of pictures. May Allah Ta’ala save us all from the villainy of our nafs and the ploys and plots of Iblees.

STUNNING ANIMALS

(Continued from page 6)

physical act of injury is also prohibited, then to a far greater degree will the brutality of stunning be prohibited.

Now, since infliction of injury is haraam by the *Nass* of the Shariah, the *ittifaaq* of a whole world of moron molvis will be *baatil*, and it will

be haraam for even the *awaam* (the masses) to submit and follow. They will come within the criticism stated in the aforementioned Qur’aanic aayat.

Ittifaaq of Jamhoor never means validity of an *ittifaaq* which is in conflict with any *Nass* of the Shariah or which abrogates a Shar’i

hukm. Any *ittifaaq* of the jamhoor molvis of this era which gives precedence to a method or concept of the kuffaar over and above the method ordained by the Shariah, is *kufr*. Precisely for this reason has Hadhrat Thanvi (Rahmatullah alayh) said that approval of stunning is tanta-

HADITH TRANSLATIONS

(Continued from page 9)

thermore, the academic nature of *tafseer* is generally beyond the grasp of laypeople. Our advice is that

you should devote the time to tilaawat of the Qur’aan Shareef. Do not waste time reading translations of Hadith books.

mount to *kufr*.

2) We have as yet not read the fatwa of Darul Uloom Karachi. However, we must say that the fatwas issued by this institution are not neces-

sarily reliable. They condone *sareeh* (explicit) haraam practices, and they are adept in the art of *ta’weel baatil*. We have criticized Mufti Taqi on several issues.

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

this practice.

Q. Is it permissible to feed 20 people one time instead of 10 people 2 times to fulfil the Kaffarah of a broken oath?

A. It is not permissible to feed 20 people for the Kaffarah of the Qasam. The same person has to be fed two meals or the Sadqah Fitr amount must be given to one person. Each one of the ten persons should be given the Sadqah Fitr amount or be fed two meals.

IFTAAR ISSUES

(Continued from page 10)

haleem is in fact bid'ah if it will be served for eating in the Musjid/Jamaat khaanah. If it is intended for the poor to take home, then after Salaat it may be distributed. But under no circumstances should people feast with haleem in the Musjid before Maghrib Salaat.

Q. I contribute some Lillah money on a monthly basis to the local SANZAF branch. This money is used to cook food that is distributed to the needy.

My Question — Is it permissible to continue with this monthly Lillah contribution? My intention is to feed the poor.

I raise these questions

and ask for guidance as I'm concerned that although my intension may be good, I may be actually going against the Sunnah.

A. SANZAF is a modernist group of people who show scant concern for the masaa-il of the Shari'ah. We have always advised Muslims to refrain from contributing funds to SANZAF.

(Continued from page 1)

which it is imperative to abstain. The work of the Jamaat will be beneficial only if it is retained within the confines of the Shari'ah.

It is essential that Jamaatis understand that the Tabligh Jamaat is not the sole repository of *Najaat* (Salvation) as is being satanically propagated. The haraam extremism prevailing among the rank and file is actually the teaching emanating from the elders of the Jamaat. Stupid laymen acquit themselves as

THE TABLIGH JAMAAT OF AUSTRALIA

if they are great 'ulama'. The degree of arrogance and pride in the Tabligh jamaat is appalling and lamentable.

Your comment regarding the South African ulama is 100% correct. However, this rotten condition applies to almost all the ulama of all countries in this era. In terms of the description provided by Rasulullah (Sallallahu alayhi wasallam), "they are the worst of people under the canopy of the

sky". They betray the Deen, the Ummah, Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam) with their haraam, stupid fatwas of liberalism designed for bootlicking to fulfil the demands of *hubb-e-jah* (love of fame) and *hubb-e-maal* (love of wealth). Thus they distort and mutilate the Shari'ah to justify their convoluted ideas and to argue away the prohibitions of Allah Ta'ala. They ruin the Imaan and

Akhlaaq of the masses. The Tabligh Jamaat has also been performing this evil function.

The Jamaat has become notorious for its *ghulu'*. Beware of such bigotry. Remain rigidly clinging to your six principles. The Tabligh Jamaat of this era has added an unwritten principle to their six. The seventh principle is *Ihaanatul Muslim*, i.e. to disgrace Muslims. Formerly they directed this shaitaniyyat to those Ula-

ma, even to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), who are not associated with their specific tabligh methodology. They slanderously accused great Ulama of being anti-Tabligh. That is because they themselves do not understand the meaning of Tabligh.

As long as you remain within the limits of the Shari'ah, you will, Insha-Allah, be successful in your efforts and Allah Ta'ala will then reward you abundantly. Was-salaam

THE KUFR OF REJECTING HADITH

(Continued from page 10)

ing the power of Allah Ta'ala, did he criticize and reject the Hadith.

What exactly will be the scenario and the method of warfare during Imaam Mahdi's time, is known to only Allah Ta'ala. Whether all modern weaponry will disappear, is not known to anyone. Both versions are possible. But to reject the Saheeh

Hadith on the basis of one's stupid opinion impregnated with western kufr, is kufr which eliminates Imaan.

The man in his stupidity claims that the Hadith is not the Qur'aan, hence 'wrong'. Why does he also not say that the Qur'aan could be 'wrong'? What is the difference between the Qur'aan and the Saheeh Hadith? The Qur'aan in fact is Sa-

heeh Hadith. The Qur'aan was not revealed to this moron or to any of the myriads of zanaadiqah and rejectors of Hadith who claim to believe in only the Qur'aan. They are downright stupid. They do not know what they are disgorging. If Saheeh Hadith is rejected, then it is tantamount to rejecting the Qur'aan because the Qur'aan itself is Saheeh Hadith.

The Qur'aan was revealed to only Rasulullah (Sallallahu alayhi wasallam), not to the rejectors of Hadith. So just on what basis are they claiming the authenticity of the Qur'aan? This Qur'aan was not revealed in a compiled book form. Who compiled it, and how was it compiled? The rejector of the hadith should ventilate his brains to open up for understanding the driv-el kufr he has disgorged

about the Hadith.

He should renew his Imaan, repent and also renew his nikah if he happens to be a married man. While Allah Ta'ala Alone knows the state of affairs during the era of Imaam Mahdi (Alayhis salaam), the fact that Nabi Isaa (Alayhis Salaam) will slay Dajjaal with a sword is a Qur'aanic truth which is beyond the grasp of the putrefied brains of morons and zindeeqs.

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**"Your tongue should remain
ever fresh with Thikrullah."
(Hadith)**

NON-MUSLIMS ENTERING THE MUSJID

Q. Is it permissible to allow non-Muslims into a Masjid? In response to this question, the Darul Ifta of Azaadville said:

"If entering the Masjid is permitted for a Kaafir as explained above, there is no harm in them viewing the Masjid particularly when done with the Niyyah of giving them Dawat towards Islam. Obviously, giving them Dawat means that we simply invite them towards the oneness of Allah and the Risaalat (prophethood) of Rasulullah (sallallahu alayhi wasallam), and not to engage in any sort of interfaith dialogues as has become rife in various places." (End of Azaadville's fatwa)

A. In several articles have we explained the impermissibility of allowing non-Muslims into the Masjid. These articles are available on our website. It will suffice here to say that the Darul Ifta has erred in its view. Da'wat to the kuffaar is never reliant on inviting them to the Masjid.

Although the Mufti Sahib says: "not to engage in any sort of interfaith dialogues as has become rife in various

places", he has portrayed short-sightedness and lack of wisdom. Shaitaan is a cunning ustaadh. He initiates his plot with permissibilities, in fact, with even masnoon acts. Only purified Aql fortified with the noor of Taqwa is able to detect the subtle snares of Iblees. To save people from zina, Allah Ta'ala commanded them to abstain from such permissibilities which lead to zina, hence the Qur'aan Majeed states: "Do not come near to zina."

The Mufti Sahib has not applied his mind in his fatwa. Non-Muslims entering the Musajid in our era are not rare occasions or isolated acts. They are nowadays invading the Musajid with the consent of the trustees, the ulama-e-soo', and short-sighted Muftis, in droves. Tourist buses bring droves of kuffaar wallowing in janaabat and kufr, and dressed lewdly – men and women – to do some sight-seeing in the Musajid. The molvis in the Musajid dupe themselves with their 'dawah' stupid argument. The male musallis stare lustfully at the kuffaar women dressed immodestly. The entire atmosphere in the Masjid is polluted with fisq, fujoor and najaasat.

The first step in the plot of Iblees was to convince the molvis and muftis with the 'dawah' chimera. Gradually, it developed into interfaith dialogue right inside the Masjid. Then the situation deteriorated. Instead of giving them da'wah, the kuffaar give da'wah of Christianity to Muslims right inside the Masjid. This was recently a shaitaani accomplishment in a Masjid in England.

Degenerating further into the cauldron of kufr, the priest ridiculed the Qur'aan Majeed and denigrated Rasulullah (Sallallahu alayhi wasallam) right inside the Masjid which had a full-house of musallis, all listening attentively to the kufr preachings of the priests and the insults to Islam. Not a word of protest escaped the lips of a single musalli on that vile occasion created by the Imaam of the Masjid.

The situation has deteriorated further. Now Muslims in New Zealand, drunk with bootlicking and fearful of their own shadows, have invited Christians to sing hymns of shirk and kufr right inside the Masjid. And, the situation is set to deteriorate further when actual cross-worship by Muslims will

take place inside the Masjid. Anyone who denies this reality is a kaafir because this is Rasulullah's prediction. Qiyaamah is in close proximity of our era.

We have today reached this deplorable state of kufr and shirk being accepted inside the Musajid as a consequence of zig-zag and downright baatil fatwas issued by moron muftis and the ulama-e-soo' who have their own pernicious agendas. In fact, they are without Imaan. They have absolutely no fear for Allah Ta'ala. Thus they fear their shadows and bootlick the kuffaar.

It is indeed lamentable that Muftis, even sincere ones, of this era are so disgracefully short-sighted to fail to discern the danger in issuing fatwas based on just any permissibility. They lack the ability of applying the mind, and that is because they have hitherto failed to understand the meaning of Taqwa for themselves. Today, branding carrion as haraam, is a 'taqwa' not fatwa for these muftis who have lost the Path – *Siraatul Mustaqeem*.

Once when Hadhrat Shah

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DIVINE AID – ALLAH'S OBLIGATION

"Upon Us is the obligation of providing Nusrat (Help) to the Mu'mineen." (Ar-Room, Aayat 47)

Nusrat (Divine Aid – Allah's Help) for the Mu'mineen is Allah's Promise and Obligation. This Aayat as well as other Verses and Ahaadith emphatically declare that to provide

Help for the Mu'mineen is Allah's responsibility. But a panoramic view of the condition of the Ummah worldwide confirms that no such Help is forthcoming. Allah Azza Wa Jal is not providing the Nusrat stated in the Qur'aan. How is this 'conflict' to be reconciled?

In reality there is no contradiction and no need for any interpretation to eliminate the imagined conflict. The Aayat has to be viewed in conjunction with other Aayaat and Ahaadith to understand its purport. The Help which Allah Ta'ala promised for the Mu'mineen is for genuine Muslims –

true Mu'mineen. They are those who subscribe fully to the Aqaaid (Beliefs) and who adopt the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sa-haabah. They are those who tread resolutely along the Path of the Sunnah and the Shari-ah as shown to us by the Fuqaha and Auliya of the Salafus Saali-heen era on whose in-

tegrity, authority and authenticity Rasulullah (Sallallahu alayhi wasallam) himself placed the Seal. Thus, Nabi-e-Kareem (Sallallahu alayhi wasallam) said: "The noblest of ages is my age, then those after (my age), then those after them (after the Sa-haabah), then those after them..... Thereaf-ter will be people who

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Q. *Is it permissible to feed 20 people at one time for the kaffarah of a broken oath instead of feeding 10 people twice?*

A. It is not permissible to feed 20 people for the Kaffarah of the Qasam. The same person has to be fed two meals or the Sadqah Fitr amount must be given to one person. Each one of the ten persons should be given the Sadqah Fitr amount or be fed two meals.

Q. *Is it true that women should not leave their hair exposed even in the house?*

A. Although it is permissible for women to leave their hair open in the house where there are no ghair mahram males, the Angels of Mercy do not visit such a house. Therefore, even though it is not sinful for a woman to leave her hair open in the house, it is best that she keeps it covered.

Q. *Some Ulama have initiated a new practice of making khatam of the Qur'aan Shareef. Over the radio they allocate portions of the Qur'aan (e.g. one or two Juz) to different people. Is this a valid method?*

A. The practice of allocating portions of the Qur'aan over the radio to people to make khatam is a mockery of the Qur'aan Majeed. It is accompanied by riya. It is not permissible. It is a new nafsani bid'ah.

Q. *In our Masjid, the Maulana has started a dua practice. Just before the Maghrib Athaan, he calls the people from the dastarkhaan and engages in a congregational dua. Is this a Sunnat?*

A. The congregational dua by the maulana in the Masjid in Ramadhaan before iftaar is bid'ah. Do not participate in bid'ah. Make your own dua. The nafs derives pleasure from bid'ah. Bid'ah is a shaitaani deception. Haraam is adorned with the colour of 'ibaadat'.

Q. *What is the status of the 40 salaam and salaam being recited in the Musjids congregationaly?*

A. The 40 salaam and salaam are bid'ah. They are imitating the Barelwi bid'atis in this

practice.

Q. *Is it permissible to reserve shoe racks for the use of specific persons?*

A. It is not permissible to reserve shoe racks or anything else of the Masjid for anyone. Everything of the Masjid is on a first-come first-serve basis.

Q. *The molvis say that as long as the owner of the butcher is a Muslim, it is sufficient to purchase meat from him. Is there any difference when buying in a Muslim country? Please comment.*

A. The prevailing circumstances must be taken into account nowadays when purchasing meat from butcheries. The word of the Muslim butcher and the fact of him being a Muslim are not sufficient nowadays. The word of these vile fussaag and fujjaar traders who indulge in selling haraam meat is putrid, baseless and must be rejected. If the general and prevailing condition is that the butcheries trade in haraam meat, then it will be incumbent to investigate before purchasing meat.

Furthermore, when it has been established by the investigation of reliable Ulama that almost 100% of the meat and chickens sold commercially is haraam, then it will not be permissible to purchase such meat and chickens from traders.

In our era there is no difference between a Muslim country and a non-Muslim country. All countries are under domination of kuffaar law, and the populations of all Muslim countries are vastly fussaag, fujjaar, and zanaadiqah. They have no real care for halaal and haraam issues. The rulers in all Muslim countries are munaafeekeen, zanaadaqah, murtaadeen and kuffaar. The vast majority of the molvis and sheikhs belongs to the ulama-e-soo' or juhala-e-soo' fraternity. Even laymen can see the putrid and evil moral condition of these molvis and sheikhs. The assurance given by such molvis is not valid.

THE FITNAH OF WOMEN

Q. *A women's organization is propagating with Hadith the permissibility of women attending the Masjid. Is there any validity in their arguments based on Hadith.*

A. We have published six books on the prohibition of women attending the Masjid. This *fitnah* is set to increase just as all other *fitan* as we approach Qiyaamah. The problem is that the molvis themselves are allowing this women's *fitnah* to gain momentum. They lure the women into the public domain to listen to their lectures. The women therefore become more audacious regarding Salaat. If they can come to the Masjid to listen to talks, then why can't they come for Salaat. This is their baseless argument based on the haraam actions of the molvis. Our booklets answer all the stupid and baseless argu-

ments of the legalizers of this prohibition.

The Tabligh Jamaat too is guilty of having made women audacious. If they can roam around for so-called tabligh, why can't they attend the Masjid for Salaat? This is another shaitaani baseless argument which stems from the haraam act of the Tabligh Jamaat.

The crank 'sufi' sheikhs are also guilty of having ruined the morals of women. They invite women to thikr sessions and for their bayaans. Thus, the women argue that to a greater degree should it be permissible for them to attend the Masjid. In brief, those who are supposed to be the people of the Deen are subverting the Deen. They have opened many avenues of haraam with their shaitaani 'hikmat'.

They halaalize carrion and haraam in the pursuit of monetary objectives. It is therefore, not permissible to rely on the words and assurances of such mudhilleen.

Q. *Is it advisable to spend the big nights with relatives in enjoyment and feasting? Some people have this practice on the big nights.*

A. Spending big nights with families is bid'ah. Big nights should be constructively used in Ibaadat in the privacy of one's home. These nights are not merrymaking occasions. These are occasions to gain nearness to Allah Ta'ala, to reflect on Maut, the Qabr and Qiyaamah. Feasting on these nights is not permissible. Such feasting and enjoyment are shaitaaniyat and nafsaniyat. It is evil.

Q. *What is the significance of dastaarbandi?*

A. The dastaarbandi practice (of the Auliya of former times) was the impartation of barkat from the Wali to his Student. The mubaarak hands of the Wali wrapping the Amaamah on the head of his Student

transferred barkat to the Student. This practise has no Sunnah significance. It has also degenerated into a baatil custom of riya and takabbur. This has also degenerated into a bid'ah. Even morons are accorded the 'honour' of the Turbans. The Madaaris with their baatil customs have become mere shadows. True *Ilm* is dead.

Noteworthy is the fact that only practices initiated by later Ulama and Auliya degenerate into bid'ah. The practices of the Sahaabah do not become bid'ah.

Q. *Is it permissible to combine Maghrib and Isha' Salaat due to heavy rain?*

A. It is not permissible according to the Hanafi Mathhab to combine two Salaat regardless of heavy rain. According to the Maaliki Mathhab this is permissible for Isha' which is combined with Maghrib. But there are conditions for the validity of this combination.

Q. *What is the difference between the Arsh and Kursi?*

A. Only Allah Ta'ala knows

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the difference between His Arsh and Kursi. We only know that these are wonderful creations of Allah Ta'ala.

Q. *Is a family plan permissible according to the Shariah. If a couple is divorced then such a plan can be arranged with the non-Muslim advocate. It entails visitation rights and other issues in the best interests of the children.*

A. It is not permissible for a non-Muslim to arrange a plan for the children. It is despicable for Muslims to adopt a children's plan prepared by kuffaar. Decisions should be in terms of the Shariah, not according to western norms.

"Best interest" of the children is only what Islam has decided for them. What is 'best interest' to the kuffaar can be haraam, and what is 'not in the children's interest' according to the kuffaar can be Waajib and good according to Islam.

Q. *When going for Hajj is it necessary to go from door to door meeting friends and relatives? This appears to be a compulsory practice.*

A. When going for Hajj, it is not at all necessary to go from door to door to greet and meet family and friends. This custom is baseless.

Q. *Darul Uloom has issued a fatwa saying that it is not permissible to hug/embrace on the day of Eid. Is this correct?*

A. The fatwa of Darul Uloom Deoband is nothing new. It is as old as Islam. It is bid'ah (impermissible innovation) to hug and embrace specifically on Eid days as people are doing. The fatwa is correct.

Q. *What colour jilbaab may a woman wear?*

A. Dull, unattractive colours. Fancy cloaks are not permissible.

Q. *Is it permissible for a woman to wear wigs and have hair extensions with artificial hair?*

A. Artificial wigs and hair extensions are haraam regardless of the material from which these are made. They are deceptive and a woman may not wear them. Such women are cursed in the Had-

ith.

Q. *Is hair-straightening permissible?*

A. Hair-straightening is haraam. It comes within the scope of taghyeer li khalqillaah (changing the creation of Allah) which the Qur'aan attributes to shaitaan.

Q. *Can a woman have false eyelashes for the sake of her husband?*

A. Fake eyelashes are not permissible. It is satanic.

Q. *Is lipstick permissible for the sake of the husband?*

A. Lipsticks are not permissible even for the husband because water does not penetrate, hence wudhu will not be valid.

Q. *Is nail polish permissible?*

A. Nail polish is haraam. It does not allow water to seep through.

Q. *Are artificial nails permissible for a woman?*

A. Artificial nails are haraam. It is satanic, unless it is for medical purposes.

Q. *Is perfume in which alcohol is an ingredient permissible if the alcohol is not derived from grapes and dates?*

A. Perfume containing alcohol is not permissible regardless of the type of alcohol.

Q. *A Maulana says that it is Sunnah to perform Nafl Salaat in a vehicle when outside the city limits. This includes the driver. Is this correct?*

A. Nafl Salaat may be performed in a vehicle outside the city limits. This applies to only the passengers.

The idea that the driver of a vehicle, i.e. a car, truck and the like, may also perform Salaat whilst driving, is absolutely corrupt. The writer justifies this with reference to Alamghiri and Shaami, but in the days of Alamghir and Shaami there did not exist motor vehicles.

To compare the driver of a motor car of our era to the camel driver or horse driver to which the Fuqaha refer is absolutely fallacious. How is it possible for a motor vehicle driver to perform Salaat

PORNO DEVICES FOR THE KHUTBAH

Q. *Last week Friday on Jumamah we saw a Moulana with an iPad or Tablet in his hand from which he delivered his lecture. This week Friday on Jumuah, the Moulana who came to lecture us and deliver the Khutbah, had in his hands a Smartphone from which he delivered his lecture and Khutbah.*

I've arrived at a conclusion and that is that these 'new Moulanas' are coming from the jamiat in Fordsburg as I know they both studied there. They've discarded the Kitaabs for Smartphones & iPad or Tablets. Now remember that these Smartphones and tablets don't only have Islamic content in them, they have pictures and images of social media like Facebook, Twitter, Whatsapp, Snapchat and other social media content.

Tell us what we should do when confronted by these modern day "Ulama".

A. Be extremely wary of these deviates who are misguided by the NNB jamiat of

Fordsburg. The 'madrasah' which this shaitaani NNB jamiat entity operates is an institution of shaitaan. The Deen is used as a front to entrap students into the web of modernism.

Only such so-called 'maulanas' whose brains have become corrupted with the evil modernism acquired from the institution of shaitaan have the temerity of discarding the holy kitaabs to read the Jumuah khutbah from a porno device. These fellows are bereft of any Imaani haya and Imaani understanding, hence they fail to understand the notoriety of reading the Jumuah khutbah from a device which is filled with and used for immorality and satanism.

If the trustees of the Musjid are proper Muslims, then they should not allow these hybrid 'molvis' to use devilish devices in the Musjid, especially for the purpose of the Khutbah and bayaans.

whilst driving in heavy traffic or at speed on the highway? In a second of distraction he can cause a major accident. His life and the lives of the passengers are in grave danger.

Also, the motor car driver engages in amal-e-katheer perpetually. The writer lacks the ability to apply his mind constructively.

Q. *The Moulana recites the khutbah from a tablet / ipad. Is this permissible?*

A. The Moulana's attitude has been corrupted by western liberalism hence he recites the khutbah from the tablet/ipad device which they use for even pornography. It is indeed lamentable for Ulama to abandon the method which has come down to us from the Sahaabah. There is no barkat in the bayaan and khutbah of these liberalized, kuffaar bootlicking molvis.

Q. *Is it permissible to buy a property off plan? The property*

has not yet been built.

A. Buying a property off plan is baatil. It is not permissible. It is a sale of a non-existent item (Bay'ul Ma'doom).

Q. *The Imaam mistakenly performed five raka'ts instead of four. He made Sajdah Sahw. Is the Salaat valid?*

A. If the Imaam had not sat in Tashahhud in the fourth raka't, then the Fardh Salaat is not valid. The Salaat has to be repeated. If the Imaam had sat for Tashahhud in the fourth raka't, then added the fifth raka't, the Salaat will be valid.

Q. *If a late-comer finds the Imaam in Sajdah, should he wait for the Imaam and join in the Qiyaam position?*

A. The Masbooq should join the Imaam in whatever position he (the Imaam) is, even in Sajdah. After reciting Takbeer Tahrimah, the Masbooq, should join the Imaam.

Q. *A grandfather sexually molested his granddaughter. What*

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is his position regarding the granddaughter.

A. The grandfather who sexually molests his granddaughter, ceases being her mahram. He becomes a stranger. Strict purdah for him becomes incumbent. He is a veritable shaitaan.

Q. At a nikah were present only two Shiahs as witnesses. Is the nikah valid?

A. The nikah is not valid. Shiahs are not Muslims.

Q. Doctors are encouraging that the bathing of the newborn baby be delayed. They present several reasons for this. They claim that there are many benefits for delaying the bathing. Please comment.

A. Doctors are part of the Satanist western cult of life, hence they recommend what shaitaan whispers to them. Since the advent of Insaan on earth, babies were bathed immediately after being born. Throughout the history of mankind this was and is the system, at least the system of those who believe in Allah and the Last Day.

The Satanist doctors being agents of Iblees, are peddling the idea of shaitaan. Shaitaan loves najaasat (filth) and everything that is haraam, hence his agents among whom are these doctors, promote filth at the behest of Iblees.

The 'benefits' for leaving the baby to wallow in filth are termed in the Qur'aan *zukhruful qawal*, i.e. satanically adorned ideas, theories and statements of shaitaan. The devil inspires these doctors, scientists and the like to see benefit and goodness in filth and haraam.

Q. Is it permissible, in order to avoid the additional visa fee, to apply for a new passport?

A. Yes, it is permissible to apply for a new passport to avoid the haraam visa charges levied by the MURTAD Saudi regime.

Q. I had to keep a 60 day consecutive Fast as Kaffaarah for having deliberately broken a Ramadhaan Fast without valid reason. Without thinking I be-

gan the Kaffaarah Fasting in the middle of the month of Shawwaal. Before the Kaffaarah could be completed, it was Eidul Adha. What is the state of my Kaffaarah?

A. Your Kaffaarah is invalid. Since the 60 day sequence has been interrupted and discontinued by the interspersing of Eid and the Days of Tashreeq, you have to start the Kaffaarah from the beginning. All the other Fasts will be Nafl.

Q. Will it be permissible to donate money to a Masjid that deals in interfaith?

A. It is haram to donate money to a Masjid where interfaith is practised. It will be like donating to a kuffaar missionary organization.

Q. A person made qadha fast the day after Eidul Adha. Is the fast valid?

A. The fast is not valid.

Q. I am calculating my Zakaat today (11 Zul Hijjah) corresponding with 13th August. I will get paid on the 31st August for work done in August. Do I add to my Zakaat taxable assets the amount which I have earned during the first 13 days of August although I shall be paid only at the end of the month?

A. Since you are not in possession of the money you have earned during the first 13 days of August – money which will be paid to you only at the end of the month – you should not include it in your Zakaat taxable assets.

Q. Is it permissible to consume hydroponically grown fruit and vegetables?

A. Hydroponically acquired produce is halaal.

Q. Some Musjids are locked after every Salaat. While some musallis are still performing their Sunnat and Nafl, the Muath-thin stands behind waiting for them to finish as he is eager to lock up. This is disturbing the concentration of the musallis who have to either rush with their Salaat or leave without completing the Nafl. Is it permissible for the trustees of the Masjid to apply such pressure on the musallis?

A. The system of the muath-thin standing at the back waiting for musallis to finish to enable him to quickly lock the Masjid doors is improper. It most certainly disturbs the musallis and it is indirect pressure on them to leave the Masjid. It is necessary for the trustees to make a better arrangement. They should instruct the Muath-thin to remain in the Masjid until the last musalli has left, and that he should not act impatiently thereby applying indirect pressure on musallis to vacate the Masjid.

Q. My parents are organizing a khatam for a deceased relative. Is it permissible for me to attend if ordered by my father?

A. The khatam described by you is bid'ah. You should not participate in the bid'ah khatam.

Q. A Muslim woman has married a non-Muslim man although she claims to be a Muslim. Is it permissible to give her Zakaat?

A. It is not permissible to give Zakaat to the woman who lives with a non-Muslim man. The man is not her husband according to the Shariah. The marriage has no validity.

Q. Is it permissible to advertise on facebook?

A. Facebook is an evil, haraam medium. It is an immoral institution which engages in deluges of fisq and fujoor. Advertising on this evil medium is not permissible.

Q. I am a Hanafi. Sometimes food with prawns is served. May I consume the food after removing the prawns? I was told that all sea animals are taahir.

A. No, the food should not be consumed even if the prawns which are taahir (paak / pure) are removed. The haraam effects of the prawns permeate the whole of the food.

Q. Women in Lenasia while donning Purdah garb go for walks in the street as an exercise to keep fit. Is this permissible?

A. This kind of Satanism is on the increase. It is not restrict-

DA'WAT OR IBAADAT

Q. The Tabligh Jamaat says that first comes da'wat, then Ibaadat. Is this correct?

A. For a Muslim the first act is Ibaadat. Fardh, Waajib and Sunnatul Muakkadah cannot be delayed for da'wat. Da'wat is an act which blends into one's daily life, starting at home with naseehat to the wife and children. It is to be executed whenever one finds it opportune. Da'wat is not confined to tabligh jamaat activity. Allah Ta'ala has created us for His Ibaadat. All other Deeni activities are subservient and secondary to Ibaadat. The Tabligh Jamaat talks drivell and is lost in gulu' (haraam bigotry).

ed to Lenasia. The so-called 'purdah' women who take to the streets for exercise are in reality lewd. They do not have the faintest idea of the meaning of purdah. Purdah is not restricted to the abaya and nikaab. They are in the grip of shaitaan. It is haraam for them to emerge from their homes for the Satanist exercise. Allah's *la'nat* (curse) settles on them and on their menfolk who permit them to conduct themselves as prostitutes.

Q. If a woman performs Salaat with a transparent head-covering, will her Salaat be valid?

A. Her Salaat will not be valid.

Q. Is it permissible to sell board games such as ludu?

A. It is not permissible to sell anything which is haraam. Selling ludu and similar board games is not permissible.

Q. I have been told that mushrooms are makrooh. Is it permissible to consume mushrooms?

A. Mushrooms are permissible, not Makrooh.

Q. A person going on a journey, intends to stay 15 days in a town which is 100 km from his hometown. He has also intended to go to another town after 6 days, just for the day. He will return to the town which is his

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actual 15 day destination. How should he perform Salaat?

A. If the other town is not at the *Safar* distance of 77 km or more, then this person will be a *muqem*, not a *musaafir*. He has to perform Salaat if full. If the other town is at the *Safar* distance, then his initial 15 day *niyyat* is not valid. He will be a *musaafir* and has to perform *Qasr* Salaat (two raka'ts Fardh).

Q. A musalli during Salaat sucks on a sweet to prevent himself from coughing. Is his Salaat valid?

A. The Salaat of the musalli who sucks on the sweet is not valid. He has to make qadha of all such Salaats.

Q. I have invested a large amount of money in a business. Do I have to pay Zakaat on the amount invested?

A. You have to pay Zakaat on the invested amount if the money was used for purchasing stock for reselling, as well as on the profit which is still in the business. The capital investment must surely have substantially increased.

Q. If Isha' Salaat has to be repeated, should Witr also be repeated?

A. If the Isha' Fardh has to be repeated, then the two Sunnats thereafter should also be repeated, not the Witr. The Witr remains valid.

Q. My wife has demanded a separation. We are presently separated without Talaaq. What are my rights regarding visiting my children? Am I obliged to pay maintenance for my wife during the separation? Does any Purdah rule apply?

A. In a separation which is chosen by the wife, the husband is not obliged to maintain her.

The father remains the guardian of the children. It is his right to have access to the children at all times. The wife may not prevent him from communicating with his children. There is no purdah in a mere separation. Purdah will apply only if Talaaq Baa-in is issued.

Q. Is it permissible for a woman to learn how to handle

guns?

A. It is permissible for females to learn how to handle firearms. However, only a mahram may teach them. It is haraam to be taught by a non-mahram.

Q. The Madaaris here in the UK are saying that it is not necessary to fast two days in Muharram because the Jews are no longer fasting on the 10th Muharram. Is this valid?

A. Their claim is *baatil*. The madaaris are astray. They have deviated from the Sunnah. They are being influenced by shaitaan, hence they seek to cancel the fourteen century Sunnah practice of fasting two days in Muharram. Instead of encouraging Muslims to uphold the Sunnah, they deviate into *baatil* and discourage an act of *ibaadat*. In fact, it is *Mustahab* to fast the first 10 days of Muharram.

Their argument holds no validity. Rasulullah's Sunnah may not be eliminated simply because the Jews no longer fast on the 10th Muharram. In fact, orthodox Jews still adhere to their religious practices.

Q. In some types of business, a restraining clause is added to the sale contract if the business is sold. The seller is then not allowed to sell the same products. What is the Shariah's view regarding the restraint clause?

A. The 'restraint clause' is *baatil*. It has no validity in Islam. It is not permissible. According to the Shariah you are free to operate a similar new business. The purchaser of your earlier business has no right to restrain you.

Q. Many Ulama who receive salaries are not punctual. They come late for classes and for other work for which they are paid. Is this permissible?

A. Such molvis are guilty of *khiyaanat* (Abuse of Trust), and such abuse is a Sign of *Qiyaamah*. The conduct of these molvis is most despicable. They are thieves. They are worse than a stupid layman stealing money. It is best

WIDESPREAD VIOLENCE

Q. What is the view of The Majlis regarding the widespread violence in our country?

A. Our view which is the Qur'aanic view – the view of the Shariah – is that the current violence is part of Allah's *Athaab* (Punishment). It is a warning for Muslims. If we are not going to take lesson and submit fully to the Shariah, the *Athaab* will overwhelm the Muslim community with heart-rending consequences.

Allah Ta'ala firstly issues a

warning with a lesser punishment. If the warning is not heeded, the greater punishment will follow. Then, the whole community will be overwhelmed with horrendous suffering at the hands of the *kuffaar* mobs who will rejoice with looting, killing, raping, burning, etc. Warning us, Allah Ta'ala says:

"Most certainly We shall give them to taste of the lesser punishment, not the greater punishment so that they may return (to the path of obedience)."

not to assign Deeni posts to such molvis who abuse *Amaanat*.

Q. You have criticized the Ulama-get-together (Abnaaul Qadeem) of Azaadville Madrasah. Even the Tabligh Jamaat has such jors (get-togethers). At the Tablighi Ijti-ma jors the Ulama are given VIP and 5 star treatment. What do you say about these functions?

A. Even the ulama jors of the Tabligh Jamaat are improper. That is why the Tabligh Jamaat has split into two mutually hostile camps at each other's throat. Their ulama hallucinated that they were VIPs, hence the 5 star inappropriate treatment. There were no ulama jors and functions among the Sahaabah and the illustrious Fuqaha and Muhaddith-een. These new-fangled functions are in imitation of *kuffaar* practices.

The Khulafa-e-Raashideen despite ruling a vast empire never had ulama jors or jors for even the governors appointed to rule the various lands of Islam.

Q. What is the status of a woman who does not accept polygamy?

A. If any Muslim, man or woman, does not accept that polygamy is Allah's law, then he / she becomes a *murtad*. He / she no longer remains a Muslim.

Q. When I make wudhu, do I have to remove the make-up from my face?

A. It is necessary to remove the make-up for the validity of wudhu.

Q. A sheikhul hadith says that if there is a difference of opinion among the Fuqaha, then we should refer to the Qur'aan and Hadith for the solution. Is he right?

A. He is crooked. He spoke bunkum. This shaikhul hadith is in error. We have to adopt the Mufti Bihi version. We are not mujtahids, hence we may not override the Fuqaha with Qur'aanic verses and Ahaadith. They were fully aware of the Qur'aan and Ahaadith. This molvi appears to be a Salafi deviant or a liberal modernist.

Q. Nasheeds are now even sung in the style and tone of kuffaar and fussaqa singers. Is this permissible?

A. The nasheeds you have described are haraam. It is haraam to emulate fussaqa and fujjaar. Even if the content of the nasheed is permissible, the nasheed becomes haraam if the style of the fussaqa/fujjaar is adopted.

Q. What is your opinion about aamils? I and my family are experiencing many problems such as sickness which doctors cannot cure.

A. While *amaliyaat* are valid and permissible, almost all aamils nowadays are bogus, frauds, quacks and cranks. Stay far from them. They will drive you into paranoia. These aamils will almost certainly

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THE EVIL OF THE MADAARIS MOLVIS

ROTTEN TO THE CORE — THE WORST SCUM UNDER THE SKY

Rasulullah (Sallallahu alayhi wasallam) said : *“An age will dawn when the worst of the people under the canopy of the sky will be their ulama. From them will percolate fitnah, and the fitnah will rebound on them.”*

A Shaikh commented that under the canopy of the sky are also the Yahood, Nasaara, the Mushrikeen, apes and pigs. Yet, Rasulullah (Sallallahu alayhi wasallam) branded the ulama-e-soo' as being worse than all creatures under the sky. They are the destroyers of Islam, hence they have been branded the worst scum. Reflect on the following report, and you will understand the villainy of these evil molvis and why they qualify for the appellation of *“the worst scum under the canopy of the sky”*.

INTER-MADAARIS CRICKET TOURNAMENT

“The commencement of the Karachi inter-madaaris cricket tournament will be this morning at 9 o clock in Asghar Ali Shah Cricket Stadium. Dr. Mohammed Ali Shah will be going on behalf of Asghar Ali Shah Cricket Stadium for arranging the tournament. Cricket teams from the following Deeni Madaaris will be

participating in the tournament:

- ♦ Jaamiyah Binnuriyah Aalimiyyah
- ♦ Jaamiyah Binnuriyah's Tahfeezul Qur'aan branch
- ♦ Jaamiyah Faarooq A'zam
- ♦ Jaamiyah Sattaariyyah
- ♦ Jaamiyah Abu Bakr
- ♦ Besides these madrasahs, teams from the other large Madaaris of Karachi will also be participating.

The senior coaches of Asghar Ali Shah Cricket Stadium said that the objective for planning this tournament is to search for cricket talent in the madaaris. By means of the tournament special boys will be selected and will be trained in terms of the rules of I.S.S. to become professionals to enable these boys to participate in league and first class cricket.”

(End of the haraam report)

Whilst the perfidious conduct of the molvis of these Darul Ulooms who have converted their institutions into Darul Jahals (Abodes of Ignorance), is extremely lamentable, it is not surprising since Rasulullah (Sallallahu alayhi wasallam) had predicted this rotten, degenerate state of the ulama-e-soo' who are today in control of even the Deeni Madaaris which still bear the names of their illustrious founders.

Rasulullah (Sallallahu

alayhi wasallam) had also predicted that Muslims will emulate and follow the Yahood and Nasaara right into the 'lizard's hole'. This is precisely what these molvis of the Madaaris are today perpetrating. Just imagine, Madaaris which were established to guard the Deen and the Sunnah, are today crawling into the gutters of filth, fisq and fujoor behind the Yahood and Nasaara to gain recognition and haraam boodle.

The institutions – the darul jahals – which have so perfidiously lapped up the vomit disgorged by the fussaag and kuffaar sports-people, have betrayed Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam) and the Ummah. It is no longer permissible to seek Deeni guidance from the so-called darul iftas of these unfortunate madrasahs which are shamelessly betraying Islam and adopting the ways of the kuffaar.

What is the affinity between the Knowledge of the Qur'aan – the Knowledge which emanated from *Ghaar-e-Hira*, and the haraam obnoxious cricket tournament of the kuffaar? These rotten molvis of these deviated madrasahs lie sprawled in the gutters, bootlicking with glee the filth of the western kuffaar. Rasulullah (Sallallahu alayhi wasallam) said: *“Every sport of the*

Mu'min is haraam.” Yet these *Hufaalah (Rubbish)* molvis who operate these madaaris encourage their Talaba to participate in flagrantly haraam activities of fisq and fujoor.

What is the relationship between Qur'aan Tahfeez, Qur'aan Tafseer, Hadith and Fiqh on the one side, and the fisq and fujoor of kuffaar sport on the other side? How did these molvi agents of Iblees manage to bridge the unbridgeable chasm between the Qur'aan and the sport of the kuffaar? Truly, shaitaan has not only urinated in their ears, he has excreted in their mouths, hence their hearts, brains and entire beings are permeated with *shaitaaniyat*.

They have made a huge mockery of themselves, insulted the illustrious names of the Ulama and Sahaabah after whom the Madaaris are named, and have committed about the worst act of villainy by not only allowing, but by encouraging their Talaba to participate in sport of fisq and fujoor thereby according respectability and acceptability to bootlicking the fussaag, fujjaar and kuffaar.

Both these miserable Talaba and miserable Asaatizah should reflect and understand that they are within the purview of the Hadith depicting them as swines. Rasulullah (Sallallahu alayhi wasallam) said: *“He who*

imparts (higher) Knowledge to those who are unfit for it, are like one who garlands swines (khanaazeer) with diamonds, pearls and gold.” The indulgence of the Talaba in haraam kuffaar sport of an aggravated kind, renders them *khanaazeer*, and their teachers are garlanders of *khanaazeer* – garlanding pigs with the treasure of Ilm-e-Wahi. In this scenario even the ustaadhs are like *khanaazeer* since they are the vile agents of Iblees who permit, condone and promote kuffaar sport in the names of the Madaaris and by Talaba who are supposed to acquire the Knowledge which qualifies its Bearer to be the Representative of Rasulullah (Sallallahu alayhi wasallam).

The Huffaaz and the Ulama according to the Hadith are supposed to be the Standard Bearers of the Deen. But these students and their teachers are destroyers of the Deen. They follow, inch by inch, in the footsteps of Iblees who has harnessed them into his plot of destroying Islam. While these most unfortunate bootlicking traitors – the teachers and the students – will destroy their Imaan, they will fail to achieve the objective of the devil's plot. Allah Ta'ala is the Guardian and Defender of Islam.

“Verily, We have revealed the Thikr (the Qur'aan/the Deen), and verily We are its Protectors.” (Qur'aan)

AN OPINION OF KUFR

Q. Surah Kaafiroon clearly states (Verse 6): ‘To you be your way and to me, mine.’ This reassures non-believers that Islam is a religion of tolerance, not compulsion. This verses seems to abrogate another verse which reads:

“O Prophet, fight against the disbelievers and hypocrites, Be harsh

with them.’

It appears that there is a contradiction.

A. In fact, this Verse and numerous other Aayaat assure them of Jahan-nam, and disgrace in this world and the Akhirat. The very first thing you have to understand is that Rasulullah (Sallallahu alayhi wasallam) said: *“He who*

speaks (meddles) in the Qur'aan with his opinion should prepare his abode in the Fire.” By having submitted the Qur'aan to your opinion, you come within the purview of this Hadith as well as other Ahaadith.

On what basis have you opined that the Aayat in Surah Kaafiroon abrogates the other Aayat you have referred to? Are you an

authority in the science of *Nuskh*? Are you a Mujtahid? Understand well, that today in the entire world, there is not a single authority of *Nuskh (the Science of Abrogation)*. Not the greatest Allaamah or Shaikhul Hadith can claim to have this expertise. Yet, you, a laymen, lacking in every branch of Shar'i Ilm have assumed upon yourself the

way of securing an abode in Hell-Fire.

With your corrupt opinion you have sought to cancel countless Qur'aanic Verses which explicitly refute the convolution you have presented. Your claim that there is a contradiction between the two Qur'aanic verses is kufr. If you had a valid understanding of the Qur'aan,

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BAYAANS FOR ONLY THE PRIESTS

Question.

The recent trend among the Ulama (I mean no disrespect to Ulama) is to have special Ulama programs when senior pious Aalims come to our shores, where presumably, they, like Christian priests, discuss what information to keep from the Ummah. Otherwise it makes no sense because Ulama get the same Deeni knowledge when they study surely.

If the aim is to get real piety and taqwa like our Akaabereen (Senior Ulama) of the past, then this can't be achieved in one special ulama program. To achieve this, if they lack it, what they should do is go and spend 6 months - 6 years in their khanqaas or longer.

Did Rasulullah (sallallahu alayhi wasallam) do this, i.e. did he restrict knowledge for only the Senior Sahaabah? Did the Akaabereen such as Maulana Nanotwi, Maulana Rashid Ahmad Gangohi and Maulana Ashraf Ali Thanvi have special bayaans for Ulama?

At the recent Islaahi Jalsah in Durban, even youngster molvis gave talks, and sadly there was separate food arranged for the "ulama" and the awaam (the ordinary folk). Please comment.

OUR COMMENT

We have already commented in some detail in our recent article on this topic. It is available on our website. Nevertheless, we shall complement our earlier comment with an article which had been published some time ago.

Some decades ago

when Hadhrat Masihullah (rahmatullah alayh) was requested by Maulana Abdul Haq Omarjee (rahmatullah alayh) to convene a special program for the Ulama, he refused. It simply was not the tareeqah of our Akaabir Ulama to have bayaans exclusively for the Ulama or the so-called 'ulama'. Even morons pass themselves off as 'ulama' on the basis of certificates and amмамahs. Nor ever was it the tareeqah of Rasulullah (Sallallahu alayhi wasallam), nor of the Sahaabah nor of the Salafus Saaliheen of the *Khairul Quroon* era. In fact, this method is a new bid'ah recently innovated. Some seniors of this age have fallen into the trap with their short-sightedness and without applying their minds to the ploys of the nafs and the deception of shaitaan, hence they allowed themselves to be stampeded into 'ulama' bayaans by their juniors (mureeds and hosts).

Hadhrat Masihullah (Rahmatullah alayh) said that the Ulama should attend the same bayaan (talk) which he will be giving to all and sundry. Allah Ta'ala did not reveal a separate Shariah for the ulama. The entire Deen in every sphere and in all aspects applies to the entire Ummah regardless of the division of ulama and juhala. These special ulama programmes are deceptions of the nafs. There is no goodness in nafsaniyat.

Shaitaan and the Nafs are cunning ustaadh.

They dupe even senior Ulama into misguidance and misconceptions.

There is no copyright on the *Ilm* emanating from the Qur'aan which Rasulullah (sallallahu alayhi wasallam) taught for the benefit of entire mankind. This Knowledge is not the capital of any exclusive class or strata of society. 'Ulama' are not a special class for whom knowledge may be restricted. It is haraam to debar people from any Deeni bayaan.

While a Madrasah may refuse to enrol a person as a student, it has no right to prohibit any person from the public sitting in the classes to listen to the bayaans on the Qur'aan, Hadith, etc.

"Special" bayaans for only the Ulama are indeed deceptions of the nafs. It creates false pride and self-esteem (ujub) in those attending. There are many youngsters who have just emerged from Darul Uloom, who with their smattering of knowledge believe themselves to be Ulama whilst in reality they are juhala. Their nafs becomes bloated when they attend bayaans restricted for Ulama.

Then comes the question: Who are the Ulama? Any person who regards himself as an Aalim is in fact a jaahil. The Madrasah certificate does not make a chap an Aalim. Only a stupid molvi thinks of himself as being an Aalim. Those attending such special so-called 'ulama' bayaans are shameless. They bask in stupid takabbur and

ujub, hence they believe themselves qualified to attend a talk ostensibly organized for only 'Ulama'. Thus, when a molvi attends such a bayaan, he thereby implies that he is in fact an 'Aalim'. Wallaah! If the nafs has been validly reformed, such a molvi will never attend the bayaan because he will honestly believe that he is not an Aalim, hence not qualified to be in the gathering.

A person who is a *Sanadi Molvi* should have gained sufficient insight to understand his own jahl relative to the Ocean of Uloom in front of him, only the surface of which he is able to partly scan with the limited knowledge he has acquired at a Darul Uloom. And, this applies to the genuine student who had passed his Madrasah days with Taqwa and diligent Mutaala'ah (Study).

As for the majority, we see only flotsam, hence the dunya abounds with what we term 'ulama'-e-soo'. A better designation would be Juhala-e-Soo' because the vast majority is ignorant of even the rudiments of the Uloom of both the *Zaahiri* and *Baatini* dimensions which go into the making of an Aalim who becomes an Heir/Representative of the Ambiya (Alayhimus Salaam).

The malady of bayaans for the 'Ulama' specially, has become a grounded disease especially in the Tablighi Jamaat. In fact, at their Ijtimas they post guards at the entrance to debar Muslims from entering the 'special'

bayaan. Nowadays, 'visas' are required to visit and meet the big Buzrug in his special tent guarded by bodyguards. They all dwell in deception, led on by the noose by Iblees. Indeed, Christian priesthood has crept into the ranks of Muslim scholars. We say 'scholars', for they are not Ulama in terms of the Qur'aan.

The Qur'aan stipulates the condition of *Khashiyat* as a qualification for an Aalim. *Khashiyat* is a whole concept embracing the entire Sunnah of Rasulullah (sallallahu alayhi wasallam), from A to Z. Furthermore, the genuine Aalim he who is an Aalim in terms of the Qur'aan Majeed – will not know if he is an Aalim, for he will never be able to claim that he has cultivated the attribute of *Khashiyat*. Only his Shaikh, i.e. not a crank, bogus 'sheikh' – will understand if he truly has *khashiyat*.

We are undoubtedly living in an age in which the Juha-la-e-Soo' are in the ascendancy. The Ulama are not a class apart from the masses of the Ummah. *Naseehat* and practical implementation of the Deen relate to every Muslim. The very same advice and admonition which are imparted to the masses are also meant for the Ulama who are supposed to observe the Shariah with greater diligence than the ordinary folk.

Special bayaans for only the ulama to the exclusion of others are snares of Iblees. Such special talks are shaitaani and

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MADAARIS JALSAHS

Q. According to The Majlis, the jalsahs of the Madaaris have outlived their utility. What was the utility?

A. The Ilm of the Deen had become so despised

in India- despised by Muslims – that the masses believed that the pursuit of Ilm-e-Deen makes a person a humiliated beggar. It was considered despicable to pursue the

Knowledge of the Deen. This was the state of zandaqah of the masses, and today in our time, even many molvis subconsciously believe in this kufr, hence they send even their daughters to brothel universities to ac-

quire secular education because in their hearts they do not believe what Islam teaches about predetermined Rizq.

In order to create Deeni respect and appreciation for the Deen and its Knowledge our Akaabi-

reen began the process of establishing Madaaris. However, due to deficiency in Tawakkul and due to being far, very far from the age of the Sahaabah, even the Akaabir Ulama's focus shifted from Allah

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BAYAANS FOR ONLY THE PRIESTS

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nafsaani traps of deviation (*dhalaal*). Riya (show) and takabbur (pride) are the hallmarks of these talks.

In *Hulyatul Auliya* of *Abu Naeem* appears the following narration:

“Imaam Auzaa-ee (Rahmatullah alayh) narrated that Umar Bin Abdul Azeez (Rahmatullah alayh) said: ‘When you see people secretly (or privately) speaking about their Deen to the exclusion of the masses, then know that verily, they are engaged in casting the foundations of dhalaalah (deviation).’”

Thus these talks orga-

nized for only the so-called ulama, and from which the ordinary people are stupidly and arrogantly excluded, are in reality shaitaani traps of *dhalaalah*.

As for the food division – separate food for the ‘bourgeois’ priests and separate food for the ‘proletariat’, it is most despicable. From whence did these fat cats extravasate this haraam tareeqah? Who is their ustaadh in this matter? None other than Iblees! They preach about *akhlaaqi* issues, but they acquit themselves with villainy. They lack in shame and respect for the Makhloq of Allah Ta’ala. They are drowned in their rotten takabbur

and ujub, hence they fabricate a higher status for them even in an *aam da’wat* (meant for all and sundry).

They have lost the Path – the Path of Tasawwuf and the Path of the Shari’ah. They have wandered far, very far from *Siraatul Mustaqeem*.

The following episode should be salubrious edification for these priests who hanker after status. Once a very high-ranking government official was Hadhrat Maulana Rashid Ahmad Gangohi’s guest. When it was time for meals, Hadhrat seated the guest close to himself. Then Hadhrat observed the other poor Talaba standing

forlornly aloof. Seeing the V.I.P., the poor students were somewhat apprehensive of joining in the meals with Hadhrat Gangohi as they would usually do.

Observing their apprehension, Hadhrat Gangohi exclaimed: “Sirs (*Saahibo*)! Why have you back-peddled? (*That is, why are you not joining in the meals?*) Is it because a government official is seated with me? Understand it well that you (*Talaba*) are my honoured / beloved ones. Relative to the honour I have for you, he (the V.I.P) has no significance (*no status*).” Then all the poor students sat down and joined in the meals.

The priestly ‘scholars’

should take lesson, regret their action of eating special food apart from the others. They should repent for having attributed a pedestal for themselves by having separate meals for the so-called ulama. The division of the *Ummah* into ulama and awaam for the purposes of food and bayaan is most despicable and totally unexpected of those who are supposed to be the *Warathatul Ambiya* (*Heirs of the Ambiya*).

Instead of narrowing the chasm between the learned and unlearned, these ‘islahi jalsah’ molvis, by their un-Islamic, anti-Sunnah creation of unfounded divisions are only solidifying the barrier between the Ulama and the Awaam.

THE DEATH OF TWO DEVOTEES

Hadhrat Ibraheem Khawwaas (rahmatullah alayh) narrates the following wonderful encounter in the wilderness:

“Once along a Haj journey on a night when the moon was shining brightly, I fell asleep. Suddenly I heard a voice calling: ‘O Abu Ishaq! I have been waiting for you since yesterday.’ I went near and found a man excessively lean and weak. He was on the verge of death. Exotic flowers in abundance were all around him. I asked about his homeland. He mentioned a city. He added that he was a person of considerable wealth and rank. However, he yearned for solitude, hence he renounced all his worldly possessions to wander in the wilderness. He said: ‘Now I am close to Maut. I supplicated to Allah Ta’ala to send a Waliullah to me. I hope you are the answer to my supplication.’”

Ibraheem: “Do you have any parents?”

Young man: “Yes, I also have brothers and sisters.”

Ibraheem: “Do you wish to meet them?”

Young man: “I had no such wish, but today I remembered them. I desire to smell their fragrance. Wild animals of the wilderness took pity on me and brought me to this orchard.”

Hadhrat Ibraheem continuing his story said: “I saw a big serpent approaching with a fragrant flower in its mouth. It said to me: ‘Keep your evil away from him. Allah Ta’ala is aware of the condition of His friends and obedient slaves.’”

I then became unconscious. When I regained consciousness I discovered that the soul of the young man had departed. I again fell into a deep sleep. When my eyes opened I was again back on the main road. After completing Haj, I went to the home town of the young man. When I reached there, I saw a

ANXIETY-DEPRESSION

Q. Why do so many young people nowadays suffer from anxiety and depression? What is a remedy for this?

A. The anxiety and depression are the effects of the immoral lifestyle of the young people of today. The deluges of filth and immorality of the internet, facebook, pornography, movies, etc., etc. which their brains and hearts ingest spawn the light or little punishment of anxiety and depression. The lack of Deen and the grotesque darkness of the heart stemming from the filthy lifestyle of the young and even the old stupid aunts and uncles, and even grannies and grandads who have become porn addicts, jars mental equilibrium, causing a very mild condition of insanity which the morons term

anxiety and depression, and which sometimes culminates in suicide. This ultimate consequence is on the rise among the kuffaar. The anxiety and depression come within the scope of the Qur’aanic Aayat: *“We shall surely give them to taste of the little punishment, other than the greater punishment, for perhaps they may return (to Siraatul Mustaqeem and repent).”*

Remember that Deen is not restricted to performing Namaaz. A person whose Imaan is damaged by the satanism of internet filth will be afflicted by depression and anxiety. Nowadays this condition affects numerous young people on account of their evil computer/internet addiction. They

soil their eyes, contaminate their hearts and ruin their Imaan with the filth they view on these media. The little punishment of anxiety and depression is therefore to be expected.

As for the remedy: Abandon the internet filth, increase Tilaawat of the Qur’aan Majeed, increase Thikrullaah, perform the Masnoon Sunnah Salaats. Minus roohaani cultivation, there is no cure for anxiety/depression. The harmful drug medication provided by the western psychologists only increase this spiritual disease. It simply aggravates the problem, makes one a drug addict and adds the disease of paranoia. Allah Ta’ala says in the Qur’aan Majeed:

“Behold! In the Thikr of Allah do hearts find rest.”

woman with a water-pitcher. She had a striking resemblance with the young man. When she saw me she said: ‘O Abu Ishaq! How did you find the condition of the young man? I have been wait-

ing for you since three days.’”

I narrated the whole episode and the young man’s statement, viz. ‘I wish to smell their fragrance.’ She too collapsed and died. Soon a

group of beautifully clad girls arrived on the scene. They attended to the burial of the woman.”

[The girls were mysterious servants of Allah Ta’ala of the Abdaal category.]

ARE CURRENCY NOTES IMPURE?

Q. One of the ingredients of the British 5 pound note is tallow (beef fat). Explaining the permissibility of performing Salaat with such notes in one's pocket, a Mufti in the U.K. mentioned as daleel the following three texts from the Kutub of Fiqh:

1) In *Al-Fataawa Al-Hindiyyah* it is mentioned that if one side of a double-folded cloth is najis (impure), then Salaat on the other side will be valid.

2) "If a woman kindles the tan-dur (an oven in the ground heated with coal or timber), then wipes the (sides of) the oven with a damp najis cloth, then bakes the bread in it, the bread will not be najis if the heat of the fire dries the (impure) moisture before the bread is placed in the oven". No reference is

given.

3) If the intestines of a dead goat are treated and a person performs Salaat with these intestines on him, the Salaat will be valid....." (*Al-Bahrur Raaiq*)

On the basis of these masaa-il, the Mufti inferred: "The note is kept in the pocket and the pocket is considered to be an inner lining of the cloth. The ruling is that if the inner layer is impure but the outer layer is pure then Salaat will still be valid."

Please comment. Are the arguments of the Mufti valid?

A. All three arguments presented by the Mufti are invalid. While we agree that it is permissible to perform Salaat with such currency notes in one's pocket,

and that the Salaat is valid, we disagree with his *dalai-il*. The Mufti did not correctly apply his mind to the texts which he has adduced for his argument of permissibility.

Regarding the first quote from *Fataawa Hindiyyah*, the Mufti has not cited the full text. The full text stipulates that the doubly folded cloth must not be sewn. If the folded cloth is sewn into a single cloth, then performing Salaat on the other so-called clean side will not be valid. Only if the large cloth is not sewn, may the clean part be folded over the najis portion, or not even folded, but Salaat performed on the clean part. Then only will Salaat be valid.

The second error pertaining to this argument is that it is ludicrous to

analogize the pocket in one's trousers, etc. on the basis of a cloth or a musalla which is not attached to the body or which is not part of a garment on the body. Salaat will not be valid if the pocket is impure. The pocket is a portion of the trousers/kurtah. It is unlike the cloth used as a musalla.

The second citation pertaining to fire being a cleansing agent is not applicable to the tallow ingredient which is not eliminated by whatever melting process is employed. Melting an impure substance does not purify it. The haraam tallow exists as an ingredient. If it is totally eliminated, the intended benefit will not be acquired. It is very much present in the admixture of substances which go into the manufacture of the notes.

The third daleel from *Bahrur Raa-iq* has no

relevance to the issue of the notes. Expulsion of moisture from haraam skins and other items which the Shariah categorizes as 'skins', e.g. intestines, bladder, etc., during the tanning and treatment process, renders the skins taahir. The skin is not destroyed or changed into another substance. Only the impurities are expelled from the skins, hence these skins are pure.

In the manufacture of the notes, the tallow is not eliminated. The whole of the tallow is impure. Assuming that the moisture from the tallow is expelled, then too the tallow will remain haraam.

The simple *daleel* for permissibility is the real need (*dhuroorat*). This principle obviates and makes unnecessary the lengthy labyrinthal arguments presented by the Mufti.

SALAFI'ISM AND THE MUDHIELLEEN

A Brother lamenting about the spread of Salafi'ism, writes:

"There is a current spread of Salafism in South Africa. What really irks us as Hanafi Muslims is that the Salafis are given lots of show and platforms by the so-called 'our ulama'. For example, there is an organization of women called MAIDS OF DEEN (they have a website too), they host programmes teaching Salaah to women. However, they teach the women how to read Salaah like men. They use the name of Mr. Bham (Jamiat) in support of their activities.

Secondly, Nauman Ali Khan, the Salafi Shia hybrid 'mufassir', was also given lots of show by these very same so-called 'our ulama' like Mr. Ragie.

Thirdly, when Masajid were called to cancel the programmes of Luhaydan, the Salafi from Riyadh, many Masajid cooperated. However, Mr. Bham (Jamiat) took a u-turn and hosted him in Newtown Masjid.

Fourthly, there is a well-known sportsman cyclist a so-called 'maulana' from Ermelo, Mr. Junaid Jasat, who encourages women to go

out cycling with their husbands. He is also pushing the Salafi line in Ermelo. We have been teaching our children the basics of Deen for many years, and now he brings in Salafi aunties to poison our children's minds. These are very distressing.

Mr. Bham of Jamiat pretends to have 'lots' of proof to back up his evil participation in attending sports matches, mixing with women, commentating on football matches and so on. I have not found any aayat or hadith to establish these evils."

OUR COMMENT

The characters you have

mentioned are signs of Qiyaamah predicted by Rasulullah (Sallallahu alayhi wasallam). They are such *mudhilleen* who are perhaps worse than Dajjaal. We say worse because Rasulullah (Sallallahu alayhi wasallam) had expressed greater fear for the ulama-e-soo' than for even Dajjaal.

The scoundrels you have referred to mislead the ignorant and the unwary, hence they are termed '*mudhilleen*' i.e. scholars for dollars who lead people to Jahannam. The manner in which they propound and enact their deviation for deviating the ignorant laymen,

leads one to conclude that they are not Muslims. At a minimum, they are *shayaateenul ins* (human devils).

The 'proofs' which the cross-worshipper, Reverend Abraham Bham has, are shaitaani drivel of the type which Iblees stated when Allah Ta'ala commanded him to prostrate to Nabi Adam (Alayhis salaam). The devil presenting his logical 'daleel' said: "*You created me from fire and him from sand.*" This is the kind of 'proof' all these *mudhilleen* have for bolstering their fisq, fujoor, bid'ah and kufr. They are rotten to the core.

MADAARIS JALSAHS

(Continued from page 7)

Ta'ala to a degree, and they initiated schemes for accumulating funds to sustain the Madaaris.

Since Muslims despised Ilm-e-Deen, they

would not contribute funds for the expenses of the Madaaris. Hence, the Akaabir Ulama erred by initiating the Jalsah scheme. Instead of Tawakkul, they gravitated to the dunya. Despite the

nobility of their motive, the shift from Tawakkul to the dunya and divergence from the original course of the Salafus Saa-liheen were disastrous errors in the wake of which followed today's bid'ah and haraam jalsahs of *Is-raaf, Riya and Takabbur*.

The one and only purpose of the Jalsahs was to collect funds for the annual expenses of the Madrasah. In most cases, they collected sufficient funds at the Jalsahs for the expenses of the Madaaris.

While we shall not say

that the initial Jalsah programme of the Akaabir was impermissible, we must say unequivocally that it indicated deficiency in Tawakkul and in it the seeds for today's evil jalsahs were sown. Ilm-e-Deen was imparted dur-

(Continued on page 12)

AASHURAH GIFTS

Q. What is the status of giving gifts specifically on the 10th Muharram? A senior Mufti answered as follows:

Giving a gift on the 10th of Muharram (Aahsura) because of joy and happiness is permissible provided one does not regard it as compulsory or Sunnah.

If it is regarded as compulsory or Sunnah or the person is accused of not giving a gift then it is not acceptable. It is preferable to stay away from it.

Since these kind of actions become custom it is preferable that one

should stay away from these kind of affairs.

(End of the fatwa)

Please comment on this fatwa.

A. The fatwa is incorrect. Firstly, giving gifts is permissible on any day. There is no specific day for making gifts. Gifts on the days of Eid, Aashura, etc., have no Sunnah significance. The custom of gifts on 10th Muharram has been innovated and elevated to Sunnah significance on the basis of the Hadith which mentions the virtue of providing a somewhat

lavish meal for the family. This is a baseless extension and application of the virtue.

Ignorance has encouraged people to extend this virtue to gifts, hence they have fabricated this gift-bid'ah for the Day of Aashura. The Mufti Sahib is short-sighted. What constrained him to say: "provided one does not regard it as compulsory or Sunnah." Why did he have to add this comment? Despite his fatwa of permissibility, he is aware that this practice has assumed 'sunnah' significance. It has become an ingrained custom for the 10th Muhar-

ram. It is a typical zig-zag fatwa to appease a variety of palates.

If someone had to ask this Mufti Sahib: *Is it permissible to give a gift because of joy on a Monday?*, then the simple answer would have been that it is permissible and virtuous. The 'sunnah' comment would not have featured because there is no such custom of making gifts specifically on a Monday.

The last two sentences in the Mufti's fatwa is indicative of his short-sightedness. Although he understands that 'these kind of actions become custom', he issues a fatwa of permissi-

bility. He also portrays lack of understanding of the principles of Fiqh, hence he incorrectly says in the customary scenario when bid'ah proportions have been attained: *"..it is preferable that one should stay away from these kind of affairs."*

In fact, it is *Waajib* to abstain from "these kind of affairs". "These kind of affairs" become embedded bid'ah such as the bid'ah which prevails in the Qabar Pujaari, Barelwi sect, and which is also becoming a norm among so-called 'deobandis' who are mock 'deobandis'.

THE MUJAMMAL VISA RACKET

What is your opinion on the Mojamaala visa issued free to South Africans? The agents were selling these visas at high cost and forcing the people to purchase a package from

a certain agent. I noticed many Ulema from Durban grab these visas and went for Haj this year. Some of these Ulema are going for repeated Haj and some of them can

afford it. Yet they never considered those that have never seen the Baitullah and can not afford the high packages for Haj.

They just selfishly

grabbed these free visas and went. I met a few returning Hajeess and they were so disappointed regarding the Haj now becoming a privilege for the wealthy. The spirit of Haj is forgotten.

Also the Saudi Govt issues a few fully paid Haj-trip for Ulema and here also the same Ulema grab it. Please comment.

A. The 'mujammal 'free' Haj visa is another racket of the Saudi government. In this racket the embassy, travel agents, molvis and the wealthy all participate. Bribery plays an important role. Nothing is 'free'. Stupid people are made to believe that the visas are free. Hajj and Umrah have been

thoroughly commercialized by all jaahil, fussaah role-players. It is nothing but a money-making racket in which the Deen is used for despicable nafsani objectives.

Rasulullah (Sallallahu alayhi wasallam) had predicted that in the era in close proximity to Qiyaamah, the Deen will be manipulated for worldly and nafsani objectives, and that Hajj will become holidays for the wealthy. Even these molvis have sinister objectives. Their brains and hearts are the furthest from Ibaadat.

In the prevailing circumstances it is not permissible to go for Umrah and Nafl Hajj.

NON-MUSLIMS ENTERING THE MUSJID

(Continued from page 1)

Abdul Aziz (Rahmatullah alayh) was giving a bayaan to his mureeds and some Ulama, two persons from the public entered and sought a fatwa. The one said: *'Today my friend drank water which was the left-over of an Englishman. What is the fatwa?'* Hadhrat Shah Sahib adopting a very sombre attitude said that since this issue was extremely delicate, it will take time to search for the fatwa. He told them to return for the fatwa after a couple of days. The audience consisting of Ulama, was surprised. The fatwa according to the Shariah is simple. If the kaafir's mouth was paak (taahir), the water remains paak, hence there was no concern. If his mouth was impure due to liquor or haraam food, then obviously the water was impure. Why did Shah Sahib adopt this strange strategy? But no

one had the courage to question him.

On the appointed day, the two chaps came for their fatwa. Shah Sahib said: *"The fatwa is Tajdeed-e-Imaan (i.e. renewal of Imaan. By implication he had become a murtadd); Tajdeed-e-Nikah (renewal of his marriage)."* Shah Sahib furthermore prescribed some penances to be performed as an expiation (kaffarah) for having drunk the water which had touched the lips of the Englishman. The two persons being sincere, were satisfied. They left and observed the prescription and the penalty.

When the surprised Ulama questioned Hadhrat Shah Sahib, he responded: *"By this measure, I have saved their Imaan."*

Muftis should reflect, apply their minds and not acquit themselves like morons enslaved to the nafs. The objective of fatwa is not to ruin the mor-

als of Muslims and to open the avenue for fisq, fujoor, bid'ah and kufr. A Mufti should be far-sighted. He should be able to fathom the one who poses a question and not pander to the vagaries of people. But bootlicking has become an ingrained disease in the Ulama of today, in even the sincere ones, hence they all are in line for Allah's Athaab. About them, the Qur'aan Majeed says:

"Beware of such a punishment which will overtake not only the transgressors among you." It will overtake and utterly destroy even the molvis and the buzroogs who excelled in bootlicking and accommodating baatil.

The muftis who have legalized entry into the Musajjid for kuffaar wallowing in janaabat and kufr are the culprits who are laying the foundation for cross-worship in the Musajjid.

AN OPINION OF KUFR

(Continued from page 6)

and this is possible only with qualified Ilm, you would not have so audaciously blurted out the kufr. Allah Ta'ala says in the Qur'aan Majeed:

"What! Do they not reflect in the Qur'aan? If it (the Qur'aan) was from (a source) other than Allah, they would have found in it abundant contradictions." (An-Nisaa', Aayat 82)

Contradiction is totally negated by the Qur'aan itself. This Aayat was directed to the kuffaar –

the Mushrikeen of Makkah – who were experts in the Arabic language. Despite being implacable foes of Islam, they could not find any contradictions, but you who lack in Islamic Knowledge see contradiction!

Forget about understanding what these verses mean. Resort to Taubah and adhere to the commands of the Shariah. In this lies the safety of your Imaan and the assurance of Najaat (Salvation) in the Akhirat).

THE LIGHTNING ALLAH'S ATHAAB

At least 22 people were killed when lightning struck a market in Azad Kashmir on Monday, local media and officials reported. The deceased included nine members of Tableegi Jamaat, who were staying at a nearby local mosque, and two army troops, local broadcaster Aaj News reported, quoting officials of Azad Kashmir Disaster Management

Authority. The incident took place in Leswa town of Neelam Valley - a famous tourist destination -- near Line of Control, a de facto border that divides disputed Kashmir valley between Pakistan and India. The Leswa Market was completely destroyed by lightning, officials said.

Several vehicles of tourists were also missing

due to torrential rains that caused flash floods in the region, they added. Pakistan's army troops have joined local administration in the rescue operation.

Allah Ta'ala says in His Glorious Qur'aan:

"The Thunder recites His Tasbeeh with His Hamd (Praises), and (so do the Malaikah) out of Fear. He (Allah) des-

patches the Lightning, and it then strikes whom-ever He wills. (Whilst this Punishment of Allah occurs), they (the misguided people) dispute regarding Allah (His Shariah). (Know!) That He is Most Stern in Punishment."

Ra'd, i.e. the thunder or the Angel Ra'd who drives along the rain clouds and all the Malaikah quiver with Fear for Allah Ta'ala. Therefore, they recite

His Praises. But insolent people, in their immoral holiday resorts, and in their daily lives recklessly and flagrantly deny Allah's Shariah. While some brazenly reject the Shariah, other deviates misinterpret the *ahkaam* to suit the narratives of their carnal lusts.

Undoubtedly, the episode in Kashmir is Allah's *Athaab*. May Allah Ta'ala save us from His Wrath.

PATHOLOGY & HUMAN TISSUE

Q. Is it permissible to work as a surgical pathologist? Surgical pathology is the study of tissues removed from living patients during surgery to help diagnose a disease and determine a treatment plan. Is the income halaal?

A. Islam prohibits deriving any use from human organs, human parts or tissue in the same way as it prohibits its use from any pig

parts regardless of the benefits.

The benefits are not denied. In fact, along with confirming the benefits of liquor and gambling, the Qur'aan Majeed prohibits these evils. So while pathology has many benefits, the use of human organs/tissue is not permissible. The Shariah prescribes burial for any human part even nails and hair.

It is not permissible

to indulge in the study involving human organs/tissue. The income will not be permissible. We have been sent into this dunya by Allah Ta'ala for a very brief sojourn to prepare ourselves for His Meeting and for our everlasting stay in Jannat. In this world there will always be conflicts between the demands of Allah's Shariah and the desires of the nafs. This

world is the arena for this tussle. Imaan is tested, developed or ruined here in this transitory worldly abode.

The Mu'min believes that his Rizq is predetermined, and it will reach him regardless of what he does or does not. In a conflict the devil is always present. He scares us with poverty if we adhere to the Shariah by abandoning haraam. This is the test for our Imaan.

HIDAAYAT

Hidaayat (Guidance) is from only Allah Ta'ala. There were some Ambiya who had managed to guide only one person in their entire life. This does not diminish their honoured status by an iota. There were also some Auliya whom no one had ever recognized. A person who is in conflict with the Shariah in any matter is not a kaamil (shaikh) even if he happens to be an embodiment of miracles. Many yogis display an abundance of supernatural feats. Sometimes a person gains guidance from even shaitaan. (Maulana Ashraf Ali Thanvi)

DIVINE AID – ALLAH'S OBLIGATION

(Continued from page 1)

love obesity."

"Honour (and obey) my Sahaabah, for verily they are the noblest of you; then those after them, then those after them. Thereafter will prevail falsehood."

Minus the Salafus Saaliheen there is no Islam. The 'Ummah' today has absolutely no resemblance and no affinity with the Islam expounded in the Qur'aan and Sunnah. 'Muslims' are 'Muslim' merely in name, not in reality. The beliefs and practices – the entire life of those of whom the Ummah comprises, are corrupt, and consist of a compound of *zandaqah*, *fisq*, *fujoor*, *bid'ah* and *clear-cut kufr*. How is it ever possible for Allah's *Nusrat*

to settle on this villainous 'Flotsam'? The Ummah today is the RUBBISH predicted by our Nabi (Sallallahu alayhi wasallam).

Once Rasulullah (Sallallahu alayhi wasallam) mentioned to the Sahaabah that a time will dawn when the kuffaar nations will form coalitions to devour the Muslims. A Sahaabi asked in surprise: *"O Rasulullah! Will that be because of our small number on that day?"* Rasulullah (Sallallahu alayhi wasallam) said: *"In fact, you will be innumerable, but you will be ghutha (rubbish) like the flotsam of floodwaters. Allah will eliminate fear for you from the hearts of your enemy, and He will cast wahn in*

you." The Sahaabi asked: *"What is wahn, O Rasulullah!"*

Rasulullah (Sallallahu alayhi wasallam) said: *"Love of the world and aversion for Maut."*

The gross rebellion of the Ummah against Allah Ta'ala has blocked the promised *Nusrat* of Allah Ta'ala. The Divine Aid is meant for only obedient Slaves of Allah Ta'ala, not for the flotsam which constitutes the Ummah today. Anyone who denies this reality, loses his Imaan because the Qur'aan Majeed explicitly and emphatically states that the provision of Help for the Mu'mineen is Allah's obligation. It is therefore necessary to understand that the Ummah today is not the

Mu'mineen who qualify for Divine Aid.

As long as Muslims do not change their condition, morally and spiritually – as long as they do not revert to Islam, they will continue sinking in the filth of degradation licking the boots of the Yahood and Nasaara.

"Then Allah apprehended them because of their sins.

Verily, Allah is powerful and severe in punishment.

That (infliction of punishment) is so because Allah does not change (eliminate) the bounty which He has bestowed to a people. (Only when they themselves) change what is within themselves (does Allah inflict His punishment.) Verily Allah is the One Who Hears,

Who is aware."
(Al-Anfaal, 52, 53)

"Verily, Allah does not change the condition of a nation as long as they do not change what is within them. When Allah wills punishment for a people, nothing can then ward it off."
(Ar-Ra'd, Aayat 11)

The former pedestal of glory of the Ummah has been removed by Allah Ta'ala. The villainy of Muslims does not entitle them for Allah's Aid, hence wherever Muslims are suffering under kuffaar domination and oppression they are tasting the effects of their evil. But it appears that there is no hope for the redemption of this fallen Ummah. Only Imaam Mahdi (Alayhis salaam) will now be the solution.)

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

say that you are suffering from *sihr* or some jinn is afflicting you. Endless *sihr* 'treatment-rituals' will follow. You will be fleeced of much money and nothing will be cured.

Be steadfast in reciting Surah Faatihah 7 times, blow on water, and drink. Make constantly dua, and accept whatever Allah Ta'ala has decreed for you.

Q. Is it true that it is not permissible for young girls to ride horses?

A. It is not permissible for women, whether young or old, to ride horses. Allah Ta'ala curses such women. The same applies to women driving cars.

Q. On entering a Masjid if there is insufficient time to perform two raka'ts Tahyatul Masjid, what should one do? Some people say that one has to remain standing until the Iqaamat is recited for the Fardh Salaat.

A. On entering the Masjid, two raka'ts Salaat should be

performed before sitting down if it is not the Makrooh times of Zawwaal, sunset and sunrise. If the time is insufficient to perform the two raka'ts, then one should sit down. One should not remain standing waiting for the Iqaamah.

Q. An amal of slaughtering a black goat on the 1st Safar to ward off evil is being advertised. Is this valid?

A. The 'black goat' stunt is a money-making gimmick by some frauds. It is utterly baseless. It is an act of Satanism.

Q. Is the 'diminishing mushaarakah' system of buying-leasing a property compliant with the Shariah?

A. This agreement is in conflict with the Shariah. In the past we had written a detailed refutation of this type of sale-lease deal. It is a haraam deal fabricated by Mufti Taqi.

Q. Is it permissible to go to view the mayyit. In some places, the mayyit is put on show. People file past to look at the face of the mayyit. Is this per-

missible?

A. It is not permissible to go for viewing the mayyit. It is a kuffaar practice.

Q. Some years ago a person passed away. The following night or so, one of the daughters called a meeting in which she said to the other children that they all should give their total inheritance to their mother. The others verbally agreed. Is this valid?

A. It is not valid. According to the Shariah, it is imperative to first take possession of one's inheritance. Only after one's share has come into one's possession, may one do with it as one pleases. A 'donation' of one's share of inheritance prior to distribution and possession is not valid. Even if an heir renounces his/her share or makes a gift of it before distribution and possession, such renunciation and gift will not be valid.

The daughter acted in conflict with the Shariah. The verbal or even written agreement of the other heirs is not

valid.

Q. Is it permissible to work in an Islamic bank?

A. It is not permissible to work in these so-called Islamic banks. These banks are the same as other conventional kuffaar banks. They utilize Islamic terminology to deceive people. They are also riba banks.

Q. In a Hadith it is mentioned that after wudhu the feet should be washed with cold water. This prevents from leprosy. What is the status of this Hadith?

A. The Hadith has been narrated by several Muhaddith-een. While some say that it is a fabrication, senior Muhaddith-een have not rejected it.

Q. I live in Germany. Some Muslims here say that it is not permissible to keep cats inside the home. Is this correct?

A. It is permissible to keep cats in the house. Hadhrat Abu Hurairah (Radhiyallahu anhu) has been so named (i.e. The Father of the kitten) because he generally had a kitten with him.

MADAARIS JALSAHS

(Continued from page 9)

ing the age of Rasulullah (Sallallahu alayhi wasallam), the age of the Sahaabah and thereafter. The only basis on which the structure of the Madrasah was raised in the early days was Tawakkul. Reliance was totally on only Allah Azza Wa Jal. In view of the lack of this lofty degree of Tawakkul, the Akaabir Ulama initiat-

ed the scheme of Jalsahs and Safeers. A Safeer is a fund-raiser. All Madaaris in India have such fund-raisers who travel around the country collecting funds for the Madaaris. In the aftermath of such bootlicking fund-raising comes humiliation, corruption, and the demotion of the lofty status of Ilm-e-Deen which has its Fountain in the Qur'aan Majeed which was re-

vealed in the lonely, forlorn, barren, dusty Ghaare-e-Hira (Cave of Hira).

With the bid'ah of jalsahs became attached many haraam factors, hence Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) abandoned attending jalsahs and sternly criticized these functions even if no haraam acts occur at the jalsahs.

In South Africa and other affluent countries, the jalsahs have degener-

ated to merrymaking functions dominated by *shaitaaniyyat* and *nafsaaniyyat*. It will not be imprudent to say by way of castigation that the Madaaris authorities who arrange these wasteful shaitaani jalsahs should be incinerated in the pyre prepared for the incineration of corpses. They have obliterated every vestige of shame and brotherly feeling for the suffering Ummah, hence they foster glut-

tony, *Israaf*, and shaitaani merrymaking with their jalsahs while millions of the Ummah are languishing in abject jahaalat, poverty and misery. But the jalsah organizers and jalsah participants continue recklessly with their wasteful gluttony. They only eat, excrete and make merry. The jalsahs of today are decidedly evil. Never attend such functions which rupture your bond with Allah Ta'ala.

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"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Verily, the worst of creatures by Allah, are the kuffaar who do not have Imaan." (Qur'aan)

TOURISM AND ISLAM

Question

What is the Shariah's view regarding tourism? Many Muslims undertake the 'Three Haram' tours, Umrah and other types of tours. Is there any Islamic merit in touring?

ANSWER

Tourism is part of satanism. It is a sinful merrymaking activity of the kuffaar which Muslims too have adopted. The further away Muslims drift from the Deen, the more they display their kufr tendencies acquired from their western kuffaar masters whose cult of life they have adopted 100%. In the words of Rasulullah (Sallallahu alayhi wasallam): *Muslims will emulate the Yahoood and Nasaara so much that even if they enter into a lizard's hole, Muslims will follow suit.* In other words, if the west says that faeces is gold, Muslims will accept and adore the faeces.

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu

alayhi wasallam) said: *"Safar (journey) is a portion of athaab (punishment)." In one Hadith it is mentioned: "Safar is a portion of the Fire."*

The punishment and fire will differ for different types of journey. However, for the vast majority of today's holiday-makers, tourists and mock 'umrah' tourists, these journeys are loaded with haraam, fisq and fujoor. A journey nowadays is an excursion of sin. The traveller plunges into sin from the time he leaves home until his return. It is sin and transgression all the way along the journey.

Total intermingling with the opposite sex, wholesale neglect of Salaat, trapped in fisq and fujoor at airports, hotels, and even in the Haramain Shareefain, consuming mushtabah and haraam food, etc. are regular and permanent sins in which travellers nowadays have to participate.

Passport and visa photos for touring and nafl umrahs are al-

so haraam. It is not permissible to indulge in haraam for the sake of a Nafl ibaadat. Wasting large amounts of money aggravates the villainy of journeys and the intensity of the *athaab* and *naar*. While millions of the Ummah are languishing in abject squalor, poverty, hardship, sickness, lack of shelter, etc., affluent Muslims satanically enjoy themselves by squandering the *ni'mat* of wealth on luxuries and haraam sight-seeing and merrymaking journeys in kuffaar style.

The degree of shamelessness of men and women on board the plane, in the airport lounges and hotels brings out their evil lusts and even kufr which they struggle to conceal at home. The men who are supposed to be the mahrams for their womenfolk are transformed into shameless *swines* along the journey. Their Imaani *ghayrah* (honour) is completely abandoned on the journey. For their wives and daughters to intermingle with strange

fussaaq males is an accepted norm on the journey. Such men are described in the Hadith with the term "*day-yooth*" (*cuckold*). However, the purport of the word is better conveyed and understood from the word, *swine*.

Supposedly 'pious' men deceive themselves by soothing their conscience with the Zakaat and other charity they dole out. They believe that the large amounts they squander on these journeys are justified and permissible since they do pay their Zakaat, etc. This is a shaitaani deception. Even if all Muslims all over the world contribute all the money they waste for the aid of the suffering Ummah, then too, the needs of the unfortunate suffering members of the Ummah will not be fulfilled.

Once a man came to Hadhrat Bishr Haafi (Rahmatullah alayh) and said that he had saved 200 dinars (gold coins) for a Nafl Hajj. He had come seeking advice. Hadhrat Bishr asked the man to state whether he planned to go on the journey

(Continued on page 6)

Q. Should da'wat to non-Muslims be done by giving them translations of the Qur'aan?

A. Islam should not be

DOLING OUT QUR'AANS

propagated to non-Muslims by means of distributing translations of the Qur'aan Shareef. This is the method of the Christian missionaries who dis-

tribute bibles. Furthermore, non-Muslims are liable to gain a distorted picture of Islam from the many Verses which command hatred and killing of the kuffaar. Since there is no *tafseer* of these aayaat in the translations, they will gain a negative attitude towards Islam. Also, non-Muslims will desecrate the Qur'aan Majeed.

Non-Muslims should be given simple and concise articles which explain Islam. When an opportunity develops, explain Islam to them as best as you are able to. Never debate with them about the falsity of their religions. Only explain Islam and its beau-

ties.

It is necessary to understand that *hidaayat* comes from only Allah Ta'ala. A non-Muslim will embrace Islam only if Allah Ta'ala wills Imaan for him. While we should make the effort, it does not follow that our efforts will succeed. It depends entirely on the decree of Allah Ta'ala. Even the Ambiya could not grant *hidaayat*. Allah Ta'ala, addressing Rasulullah (Sallallahu alayhi wasallam) in the Qur'aan Majeed, says:

"Verily, you (O Muhammad!) can not guide those whom you love. But Allah guides whomever He wills, and He knows best who has to be guided."

MOSQUE OPEN KUFR DAYS

A Sister from the U.K. writes:

"Assalamu Alaykum, although many people find what the Majlis says over the top, but now favourable towards the majlis, I can explain my experience of 'Mosque Open days' from 16 years ago when I was little.

The local Masjid had no women's facilities

except Sunday ta'leem for women. However they started the once a year mosque open day, but only allowed the men in the main Masjid and the women in the side room which is not dedicated for Salaah.

I remember a local Buddhist lady came and she was so happy that the Masjid had opened doors to her as the Mas-

jid just seems like a foreign building in the UK. People asked her what her religion was and she said Buddhism. As the women are given no training as to how to talk with non-Muslims and da'wah, the reply we Muslims gave was, 'Oh!, That's interesting. What do you believe?'

Instead of staying

(Continued on page 8)

Questions and Answers

THE MAJLIS Q & A
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Q. In Saudi Arabia, for obtaining work permits, a fee is paid to a local Saudi Arab for the use of his name. Is this fee permissible?

A. It is not permissible to pay for the use of the name of a person. It is in the category of riba.

Q. What is the status of fees charged by executors of the estates of deceased persons?

A. Exploitation and rip-off. For reading and writing a couple of pages, the legal thugs charge tens of thousands and even hundreds of thousands of rands, depending on the amount of the estate. The fees which executors charge are haraam. These fees are allowed by the government. The *Wasi* (executor) may charge only for expenses he incurs in administering the estate. The fees which they charge are exorbitant and exploitive.

Q. Is punishment in the grave for only kuffaar?

A. Punishment in the grave is for kuffaar as well as for evil Muslims.

Q. Is it permissible to rent property to a Christian organization for opening a church?

A. It is not permissible to rent property to be used as a church. Christianity like all religions are baatil (false). Aiding any religion of kufr and shirk is haraam. The Qur'aan says: "Do not aid in sin and transgression."

Q. My neighbour invited me to a dua ceremony for his brother who has recently died. Is it permissible to go for this dua?

A. It is Sunnah to visit the home of the deceased within three days of his death. When visiting, there is no ceremony to be observed. Just go and express sympathy with the inmates of the home. You should mention that they should have Sabr and make dua for the deceased. If the invitation is to join a congregational dua at the house, then do not go. Make your own dua at your home for the deceased. There is no 'dua ceremony' for this occasion.

Q. If in a locality there are only 6 Muslim males, how many are required for Jamaat Salaat? Can the same person call the

Athaan and be the Imaam?

A. For the daily Salaat, two persons constitute a Jamaat. The same person may call the Athaan, recite the Iqaamah and lead the Salaat.

Q. My children attend a Maktab where I pay fees. The Maktab now says that they will be doing some extra Qur'aan lessons, hence we have to pay extra fees. Is it proper to charge extra fees?

A. The extra fees are not permissible. But today the Deen has been transformed into a commercial enterprise. The Qur'aan is taught for money, not for the Aakhirat. Rasulullah (Sallallahu alayhi wasallam) said: "Recite the Qur'aan. Do not eat with it." In other words: Do not make teaching the Qur'aan a source of income.

Q. On YouTube there is an interview of Mufti Taqi Osmani with a non-Muslim woman in Russia. He fully stares at her. What can I say more about this hurting incident. Is it permissible for such a senior Mufti to engage with a non-Muslim woman so brazenly without the slightest concern for Purdah?

A. Mr. Taqi Osmani has long ago joined the brigade of the ulama-e-soo'. Besides this flagrant commission of fisq and fujoor with the kaafirah, he indulges flagrantly in other acts of fisq as well. He has long ago fallen from the Pedestal of Haqq. May Allah Ta'ala save us from such destruction. The Auliya say: "Imaan is suspended between fear and hope." Any one can slip from sublimity into the depths of degradation and destruction. There is absolutely no permissibility for the kabeerah sin in which Mr. Taqi had committed so flagrantly in public. He has become a complete liberal.

Q. I am in Pakistan. What is the ruling regarding products which SANHA certifies in Pakistan?

A. SANHA is a haraam carrion-halaalizing outfit. Never consume a product on the basis of the certification of SANHA. On our website are innumerable articles criticizing SANHA. There

DUA AFTER FARDH SALAAT

Q. What is the status of the congregational dua which is usually made after every Fardh Salaat?

A. It is Sunnah to make Dua after Fardh Salaat. After the Fardh of Zuhr, Maghrib and Isha, the dua should be short such as *Allaahumma antas salaam*.....

After the Fardh of Fajr and

Asr, the dua may be as long as one desires.

Everyone should make dua individually. It is not necessary to begin and end the dua with the Imaam. The dua should be made silently.

The practice of making congregational dua audibly with the muqtadis saying 'aameen' is not Sunnah.

is no difference between the broiler chicken industries of South Africa and Pakistan. All such chickens are haraam, diseased carrion.

Q. A land was bought with haraam money. What is the position of the fruit and vegetables growing on the land. Are these halaal?

A. It is not permissible to consume the crops which grow in a land purchased with haraam money. Such fruit and vegetables should be given as Sadqah to the poor. Similarly it is not permissible to live in a house procured with haraam money. In like manner it is not permissible to perform Salaat in a Masjid built with haraam money nor is it permissible to recite from a Qur'aan bought with haraam money.

Q. Is it permissible to become an accountant? They have to write up interest transactions.

A. It is permissible to become an accountant. But it is not permissible for him to be a party to an interest deal. A Muslim accountant may not write the books of non-Muslims in view of all their dealings relating to interest transactions. It will be just like writing the books for a brothel.

Q. Is it permissible to wear a watch with an 18 carat gold logo?

A. It is not permissible.

Q. What type of announcements are we allowed to make from the pulpit of the Masjid? We are repeatedly approached to announce in the Masjid various matters of the municipality that would affect both Muslims and Non-Muslims.

In order to reach a common

ground we reluctantly used to allow them to advertise these announcements on the Sahen Board or the outside walls. They are now requesting to use the Masjid platform and the Ulema or Imam should do the announcements. Please guide us to the Shariah.

A. It is not permissible to advertise in the Masjid even a legitimate/permissible mundane issue. For example, Rasulullah (Sallallahu alayhi wasallam) forbade making an announcement in the Masjid regarding any lost item of a musalli. In fact, Nabi (Sallallahu alayhi wasallam) cursed such an announcement by saying *that may it not be found*.

Most certainly, even the Masjid's Sehen should not be utilized for any worldly advertisement. In our Masjid we do not allow even Ramadhan time tables if a trader's advert appears on it. Similarly, we do not advertise Qur'baani advertising on the Masjid's notice board. The most we permit regarding Qur'baani, is to mention on the notice board the contact details of persons from whom animals are available, not prices.

It is essential to maintain the sanctity and pure Ibaadat atmosphere of the Masjid and its environs. The Masjid is our bastion of piety and worship. It is not a community centre hall. It is absolutely demeaning of the status of the Imaam to impose on him the task of mundane announcements. Even Nikahs and Deaths should not be announced inside the Masjid. Nikah and Death notices may be affixed to the notice board in the foyer of the Masjid. Refuse the proposals and requests which will

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desanctify the Musjid.

Q. A friend is heavily in debt. Can I pay his debt with Zakaat?

A. You require the consent of the debtor to pay his debt. You have to inform him to appoint you as his wakeel (agent) to pay his debt with Zakaat which you have. Then your Zakaat will be discharged.

Q. From what age should a girl be taught Purdah?

A. From the age of 6 a girl should observe hijab. That is, she should not be allowed to mix with boys. Wearing niqaab should also be at this age when she goes out into the public.

Q. A man performed two Umrahs without first releasing himself from the first Umrah. What is the Shariah's hukm?

A. A dum penalty is Waajib. A sheep has to be sacrificed in the Haram area.

Q. Although a man is aware that Fardh Salaat should be performed along the journey, he says that it is not necessary. He even prevents others from Salaat along the journey. What is the ruling of the Shariah?

A. If despite the man being aware of the mas'alah, he denies it, then he loses his Imaan. He becomes a murtad.

Q. Are Bovine Gelatine and Bovine Collagen Peptides products manufactured in Germany halaal? An organization, Islamic Center Aachen has certified the products.

A. Never accept any halaal certification by any organization whatsoever. All meat and chicken products of non-Muslims are haraam regardless of the certifying body. Halaal certifiers are all members of the Ibleesi Carri-on Cartel (ICC).

Q. It has become a practice in the Muslim community to celebrate the birth of the first child in a hall. Women also participate. They argue that separate ladies facilities are arranged. Is this practice permissible?

A. The practice of celebrating the birth of the first child even if it is in a house is bid'ah and haraam. It is a new shaitaani innovation. This mal-oon (accursed) shaitaani bid'ah is

aggravated by having it in a hall, and its evil is further compounded with women emerging from their homes to enter into the public domain. The so-called separate facilities is in fact a ploy of shaitaan to dupe the moron women.

When their emergence for even Salaat in the Musjid is not permissible, how can their emergence and participation for an evil, haraam innovation be permissible?

Israaf, riya, takabbur and imitating kuffaar are additional haraam aggravating factors. This practice is evil from beginning to end.

Q. My son is now 8 years old, but his mother, my ex-wife, refuses to hand over custody to me. What is my Shariah right?

A. Now that your son is 8 years old, custody is your right. But in this country, if the mother has no regard for the Shariah, she will not accept the ruling of the Shariah. If there is no valid Shar'i reason, it will be haraam for her to deny custody to you.

Q. Is a smoker a faasiq?

A. A smoker is a faasiq if he smokes in the public.

Q. Merchants sometimes give free stock for sampling, etc. Can the manager of the store take from such free stock for himself?

A. The manager may not take the free goods for himself. It belongs to the business.

Q. Is it permissible to put the Mushaf on the carpet on the floor?

A. It is not permissible to put the Mushaf of the Qur'aan Majeed on the floor or carpet. It has to be placed on a shelf or a stand or a bench made for it. The largescale current disrespect for the Qur'aan Majeed, especially in the Haramain Shareefain is the heritage of the deviate Salafis.

Q. Is the Brazilian hair treatment using sealing liquid, keratin, permissible? Will ghushl and wudhu be valid?

A. As long as the sealing liquid keratin is on the hair, ghushl will not be valid nor wudhu.

Q. The foetus is 8 weeks old. A faint heart beat has been de-

MISERABLE KHANAAZEER

Q. I notice a growing trend among students studying in Ulooms. After becoming Aalims they pursue higher secular education, e.g. science, accounting, law. In most cases they give preference to the secular studies and the concomitant careers. Is this trend tenable in Islam?

A. They are not 'Aalims'. They are Jaahils. These students are Signs of Qiyaamah. Among the Signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam) is that "the dunya will be pursued and acquired with the amal of the Akhirat." Also, a Sign is "that the knowledge of the Deen will be acquired for purposes other than the Deen." They are the similitude of *khanaazeer* (pigs) mentioned by Rasulullah (Sallallahu alayhi wasallam). Our Nabi (Sallallahu alayhi wasallam) said: "He (i.e. the Ustaadh) who imparts Ilm (higher Deeni Ilm) to unfit persons is like one who garlands *khanaazeer* with pearls, diamonds and gold." They are vile mercenaries.

They are like the disgruntled and rebellious Yahood who complained to Nabi Musaa (Alayhis salaam) about the *Mann and Salwa* which Allah Ta'ala daily made available for them miraculously whilst they were wandering in confusion and bewilderment, lost in the Valley of Teeh for 40 years. Instead of valuing and appreciating this food which came to them from the Heaven, they demanded lentils and onions. Hadhrat Musaa (Alayhis salaam) reprimanded them: "What! Do you want to exchange that which is best for that which is inferior?"

These morons parading as Aalims, are worse than those Yahood who were tired of consuming the heavenly *Mann and Salwa*. These miserable molvis who should regret the day they were born, are exchanging the Deen, not food as Bani Israeel had done, for the carrion of the dunya. The Deen with its sacred Qur'aanic Ilm is a hobby for them. They are truly the *khanaazeer* mentioned in the Hadith.

tected by the doctors. According to them the foetus is a serious risk to the mother's life. They have prescribed tablets to clean out the womb. Is this abortion permissible?

A. The faint heart-beat indicates life. It is haraam to abort the foetus. Life and death are in the control of Allah Ta'ala, not the doctors. For them, medical murder is permissible. It is not permissible for her to take the haraam tablets to effect the haraam consequence. If Allah Ta'ala has decreed maut for the lady, the tablets and the doctors will not be able to thwart Allah's decree.

Q. Is Albany Bread halaal?

A. We always advise abstention from commercially prepared bread including Albany Bread. The formidable list of ingredients is frightening from the Islamic perspective. At the least, the ingredients or some of it are doubtful.

Q. Who is Khidhr? Is he alive?

A. Hadhrat Khidhr (Alayhis salaam) is shrouded in mystery. The popular majority view of the Ulama is that he is still alive. The minority view is that although he has died, he appears in human form executing duties imposed on him by Allah Ta'ala. Numerous Auliya in all ages have personally met him. On the basis of the popular view, he is a couple of thousand years old. There is some explanation regarding Khidhr (Alayhis salaam) in the last Ruku' of the 15th Juz and the beginning pages of the 16th Juz.

Q. The proponents of meelaad are presenting Allaamah Suyuti in support of celebrating mouloud. Is meeladd permissible according to Allaamah Suyuti?

A. We have adequately responded to their baseless utilization of the view of Allaamah Suyuti (Rahmatullah alayh) in our kitaabs on this issue. If you

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are interested, provide your address, the books shall be forwarded, Insha-Allah. The books are also available on our website.

Do understand well, that the errors of seniors are not proofs of the Shariah. We follow the Shariah as it was handed down to us by the Sahaabah and the Fuqaha of the Salafus Saaliheen era. We are not the followers of Allaamah Suyuti (Rahmatullah alayh).

Q. A man had allowed his stepson to build a house on his (the stepfather's) plot. The man has now died. The heirs are demanding the plot. What is the position of the house built on the plot?

A. If the stepfather had not gifted the plot to him, then he may not use the house before settling with the heirs.

The heirs are entitled to insist on him vacating the premises and handing over the plot to them. In this situation, the best solution will be for the person to make an offer to purchase the plot. If the heirs refuse to sell, then he should ask them to purchase the house from him. If this offer is also refused, then the person has no option but to demolish his house and take away whatever materials he can salvage.

If the heirs are reasonable, they should adopt one of the two proposals we have mentioned above.

Q. What is the status of meat in Canada slaughtered by Qadianis and Shiahs?

A. The meat slaughtered by Shiahs and Qadianis is haraam.

Q. If the first wife adequately satisfies her husband, will marrying a second wife be proper, i.e. not Makruh?

A. Marrying more than one wife is permissible even if the man is adequately satisfied by the first wife. It is not a mere concession. It is permissible. It is permissible just as permissible as marrying the first wife.

Q. I work for an estate agency. I find clients who do not wish to pay the commission to the agency, so I provide the seller and the buyer with details to do

a private sale and collect commission from the seller. Is this commission halaal?

A. It is not permissible for the employee of the estate agency to act in any way which undermines them (the employers). The measure proposed by the employee is deception and haraam. He is abusing his position of Amaanat. His employers have placed him in a position of trust. He should not stab them in the back even if they are non-Muslims. It will have a sequel in Allah's Court.

Q. After childbirth should a woman abstain from Salaat for 40 days?

A. As soon as nifaas (post natal bleeding) stops, the woman should take ghusl (bath) and perform Salaat. She does not have to wait 40 days. Forty days are the maximum for the nifaas period.

Q. Can a person become an Aalim / Aalimah online?

A. Never can a person, man or woman, ever become an Aalim/Aalimah on line. Online is a shaitaani medium. The Ilm of the Qur'aan is not acquirable in this kuffaar manner.

Q. Please comment on the 'Deen Team'. Is this group a valid Islamic entity?

A. The 'deen team' is in reality Shaitaan's Team. The participant molvis and qaaris are agents of Iblees. They have adorned and designed their devious programmes with deeni colours to dupe and deceive morons. This Bayat character is a cunning agent of the Devil. He is lost in a cesspool of inequity – fisq and fujoor.

Q. A woman has to travel 60 miles daily to work. She has no one to support her. Is this travelling permissible for her?

A. It is haraam for a woman to travel 60 miles daily or even once in a while for work. If she is a woman who is conscious of the Deen and remains at home, making dua and some other effort at home or nearby for an income, then Allah Ta'ala will open up a way for her. However, since she is not concerned with the Deen, she finds herself in such haraam circumstances

THE SATANISM OF 'CHILDCARE' FACILITIES

Q. Many Muslim women who work outside the home to earn, arrange for their little children to be placed in childcare centres and homes. I have been told that this is a sign of Qiyaamah. According to the Shariah, is it permitted or not?

A. Yes, it is a sign of Qiyaamah. Allah Ta'ala has entrusted the care and training of children to the parents, mainly to the mother. Children are an Amaanat (Trust) in the custody of parents. But, in this era the lewd mothers are increasingly violating this sacred trust by abandoning their little children. Regarding Amaanat and Qiyaamah, Rasulullah (Sallallahu alayhi wasallam) was asked:

"When will it be the Hour (of Qiyaamah)?" Rasulullah (Sallallahu alayhi wasallam) replied: "When Amaanat (Trust) is destroyed." The Sahabi asked: "How will Amaanat be destroyed?" Rasulullah (Sallallahu alayhi wasallam) said: "When affairs are entrusted to those who are unfit (for the Tasks of Amaanat). At that time await earthquakes, red storms, sink-

ing into the earth (of people and buildings), showering of stones (from the sky) and transfiguration (people turning into apes and pigs)."

Assigning little children to so-called 'childcare' centres to enable the lewd mother to mingle with men in the public domain to earn money, is a Satanist plot. It is inspired by Iblees. It is the Waajib (incumbent) obligation of the mother to tend to the ta'leem and tarbiyat of her children. The assignment of children to Ibleesi 'childcare' centres is a perfect example of the destruction of Amaanat.

It is a kabeerah sin (a major sin) to abandon the children in a satanic 'childcare' centre even if the so-called 'caring' is in a private home. It is haraam to cast the Amaanat of children outside the home. It is more haraam than throwing the Amaanat of one's money into the streets. The Deeni morality of the children is utterly ruined by this shaitaani assignment.

Parents who deposit their little children into a 'childcare' facility are scoundrels of the worst kind. They are just like animals.

where she has to come under Divine Curse daily. One's rizq will arrive in haraam ways only if one adopts such ways. Tawakkul on Allah Ta'ala is Waajib for all Muslims, not only for Buzrugs. The minimum degree is such Tawakkul which prevents a person from indulgence in Haraam.

Q. In view of the haraam view of Dawood Seedat on the polygyny issue, should I refrain from listening to his bayaans?

A. Yes, you should desist from listening to Dawood Seedat's talks as long as he does not retract his grave error.

Q. In Cape Town girls continue learning and reciting the Qur'aan Shareef whilst in the state of haidh. It is claimed that since this is permissible in the Maaliki Math-hab, we too can adopt it. Is this correct?

A. It is not permissible for females to even recite the Qur'aan Shareef from memory during the state of haidh. The practice in Cape Town is haraam. We are not Maalikis. Trifling with the Deen to suit whimsical fancies is a grave sin. It does not follow from the scope of the Maaliki Math-hab that it is permissible for others to act in conflict with their own Math-hab. In terms of the Maaliki Math-hab it is permissible to eat the meat of bush rats, and according to the Shaafi' Math-hab, hyhena and fox meat is permissible. Now, they may ask the MJC to issue a halaal certificate for rat and fox meat.

Q. What is the status of a man who comes to the Musjid with shorts?

A. A man who enters the Musjid in shorts or wanders in pub-

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lic in shorts is like a *khinzeer*. He is utterly shameless. His Salaat is not accepted even if his knees are covered. This man cannot be a Muslim at heart. No sincere Muslim will have the audacity to so brazenly and shamelessly enter the Musjid or even perform Salaat at home in the lewd state adopted by him. Perhaps this man is a munaafiq. When Hadhrat Hasan Basri (Rahmatullah alayh) saw a man eating inside the Qabrustaan, he commented that the person was a munaafiq.

Q. I shall be boarding the plane before Asr time. I am a Hanafi. When Asr time sets in, I will be on the plane. Is it permissible for me in this situation to perform Asr on ground during the Shaafi' time?

A. You may perform your Asr during the Shaafi time on the ground. However, on landing repeat it. In fact, you should also perform it on time in the plane. If you are not allowed to stand somewhere to perform the Salaat, then perform it sitting on your seating making Ruku' and Sajdah with signs of the head.

Q. How should a child be taught subjects of a sexual nature? How should he / she be informed of prohibited and permissible acts, about masturbation, zina, etc.? What age would be proper to teach them about these issues?

A. Western influence has prompted you to ask this question. The western kuffaar are immorally obsessed with sex, hence they satanically fabricate sex 'education' for children. How did you gain knowledge of these sexual issues? How did the millions and billions of children from the time of Nabi Adam (Alayhis salaam) acquire this knowledge? In the same way as you and us all acquired this knowledge, so too will all other children until the Day of Qiyaamah acquire it. Do not burden your brains with copro-stupidities.

Q. At our cemetery we have a brick-paved open-air section designated for Janazah Salaat. Historically, musalli's took off their shoes on the perimeter of this section and performed Ja-

nazah Salaat.

Recently, musalli's are performing Janazah Salaat in this section with their shoes on or in some cases standing on their shoes and performing the Salaat. They say that the area is potentially unclean as a result of people walking with their shoes there (during times that Salaat is not being performed), possible vagrants and animals urinating there due to the open nature of the section and the location of the cemetery near railway infrastructure.

What is the correct procedure regarding Janazah Salaat and shoes?

A. If the area is impure, then standing on their shoes or in their shoes will not validate the Salaat. The Salaat will not be permissible.

If it is overwhelmingly believed that the area is impure, then mats or carpets should be spread for Salaat purposes, and shoes should be removed.

Q. One of the heirs rejects the Shariah's Laws of Inheritance. He insists on a secular distribution. What is his status?

A. The heir who rejects Allah's Laws of Inheritance and refuses to submit to the Shariah's distribution order loses his Imaan. He is no longer a Muslim.

Q. Which E-number ingredients are haraam?

A. It is almost impossible to acquire correct information on the curse of E-numbers. These numbers conceal much of the haraam ingredients used in products. We therefore advise abstention from all products which contain e-number ingredients. Many pork ingredients are camouflaged with these accursed numbers and with almost unpronounceable designations.

Q. Is it permissible for the heirs of a deceased to pay his outstanding Zakaat?

A. If the deceased had not made a wasiyyat (bequest) to this effect, then it is not permissible to pay his Zakaat from his estate without the willing consent of all the adult heirs. If all the heirs consent, then the payment will be from their shares, not from the shares of minors.

FEMALES AND MADRASAHs

Q. What is the correct way for a student to decline unacceptable teaching posts which the student's Ustaadh wants to assign? A female is being asked to teach at a co-ed Muslim school which accommodates boys and girls up to grade 7.

A. The female should outrightly decline the haraam post. Rasulullah (Sallallahu alayhi wasallam) said: "There is no obedience to anyone in anything which involves disobedience to Allah."

If an Ustaadh asks his student to steal or commit zina or any other haraam act, the student has no option but to firmly decline and offer the Ustaadh *naseehat* by way of *Amr Bil Ma'roof* regardless of the ire of the teacher.

Q. Up to what age are girls allowed to pursue secular education?

A. The co-ed school is haraam. Girls and boys even 6 year old, may not attend a co-ed school. It is a haraam system. Hadhrat Thanvi (Rahmatullah alayh) said that a girl has to observe *Purdah* for strangers from the age of 6, and for *ghair mahram* relatives from the age of 7. Expanding on this opinion, we say that due to the predominance of *fisq* and *fujoor* in our era, girls should be kept away from males even from the age of 4.

A girl should never be sent for secular education even in an all-girls school even if she is 6

years old. Basic English should be taught at home.

Q. The principal of the co-ed Muslim school is a Maulana. He is in his office on the school premises. The reason given is that he needs to attend to the male parents who want to enroll their children in the school. Is the reason valid according to the Shariah?

A. The reason is shaitaani deception. The principal in this institution is caught in the snare of Iblees. The reason given to justify his haraam presence is termed in the Qur'aan Majeed as *zukhruful qawl* (satanically adorned speech) which Iblees breathes or urinates into the brains of the ulama-e-soo' who indulge in flagrant acts of haraam. Shaitaan is a cunning and clever Ustaadh. All these molvis of soo' are agents of Iblees. They undermine the Deen in the name of the Deen. They are the scoundrels who have created the worst erosion and destruction of Islamic morality.

Q. Up to what distance can females travel to reach in a Maktab?

A. In terms of the Sunnah/Shariah women may not teach in even an all-girls madrasah. Such madrasahs are schemes of Iblees. A woman who is capable of teaching, should open her own madrasah at her home. Girls from nearby may come to her home for ta'leem.

Q. The Orient so-called 'Islamic' School in Durban has as its Principal and Vice Principal Hindu ladies. They also call the 'shots' with the School Board. Coupled with this there are also some non-Muslim teachers. Remember also that the school hires out its hall for Hindu weddings where fires are lit on the stage as per their custom. Kindly give me the Shar'i perspective on this school. Is it permissible for Muslim children to attend this school?

A. The Muslim parents who send their children to the kufir

school run by kuffaar and mushrikeen, and the so-called 'muslim' trustees of the Orient school are actually worse than the Hindu and other kuffaar teachers staffing the school of Iblees.

When Muslims themselves condone and promote such acts of glaring kufr and appoint kuffaar and mushrikeen to teach their children, then there is really no need to criticize the non-Muslim staff. They are merely executing the task Iblees has imposed on them. The real culprits and criminals and possible

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TOURISM AND ISLAM

(Continued from page 1)

for merrymaking or for the acquisition of thawaab (reward). He promptly responded that his intention was thawaab.

Hadhrat Bishr (Rahmatullah alayh) said: "If your intention is thawaab, then I shall advise you with a better way of gaining the reward of 200 accepted Hajj. Distribute the 200 dinars to either ten orphans or ten widows or ten hard-pressed families, and I assure you of the thawaab of 200 Hajj."

The man said that his heart was set on performing Hajj. Hadhrat Bishr then said: "As long as you do not waste the money in haraam avenues, you will not derive peace."

He implied that since the money was not acquired in a halaal manner, this man will not derive satisfaction as long as he does not waste it on the haraam merrymaking tour which he described as Nafl Hajj to soothe his conscience. Thus, those who squander money on these haraam merrymaking tours should understand that there is considerable contamination in their wealth, hence they incline towards the shaitaniyat of *israaf*. The Qur'aan Majeed describes them as *Ikhwaanush sha-*

yaateen (brothers of the devils).

Every Muslim knows that Hajj constitutes one of the Five Fundamental Pillars of Islam. It is Fardh once in a lifetime for the Muslim who is able to reach Makkah subject to certain conditions of the Shariah. Despite the fundamental importance and significance of this Fundamental act of Ibaadat, it will not be permissible to undertake the Hajj journey if it involves the commission of sin, e.g. neglect or missing Salaat or indulgence in any prohibition. The Fuqaha decreed in this regard:

"It is mentioned in *Al-Mudkhal*: Our Ulama say: When the mukallaf person knows that he will miss even one Salaat if he proceeds for Hajj, then verily Hajj is waived. Elsewhere it is said: If performing Hajj is not possible except by expelling Salaat from its time (i.e. making it *Qadha*) or something similar (i.e. committing sin), then Hajj is waived."

Al-Barzali narrating from Al-Maazari said: "If he (the traveller) will commit neglect of Salaat such that its time lapses or even performs its substitute (i.e. Salaat in the sitting position), in the wake of the Hajj journey, then most certainly this

journey is not permissible, and the obligation of Hajj is waived for him."

At-Taadali narrating from Al-Maazari said: "Verily, *Istitaah* (i.e. the condition of ability to go for Hajj) is to reach the Bait (Ka'bah) without hardship together with safety for oneself, one's wealth and the ability to execute the *Faraaidh* (acts of Ibaadat), abandonment of extremes and abandonment of sins."

Ibnul Muneer mentions in his *Mansik*: "Know that destroying (i.e. not performing on time) even one Salaat is a colossal sin. The virtues of Hajj do not compensate for it (for this loss). In fact, it (Salaat) is greater than it because it is of greater importance. Therefore if dizziness is the norm for the traveller on sea or on the land even if for one Salaat (i.e. due to this ailment he will miss a Salaat), then Hajj is haraam for him, i.e. if he can reach Makkah only by neglecting Salaat.

"Whoever knows that if he goes on a sea voyage (even air or land travel), he will be affected by dizziness (or any other sickness) which will mentally impair him or cause unconsciousness, causing him to neglect Salaat or abandon Salaat totally, then there is no difference

of opinion (among the Fuqaha) that it is not permissible for him to undertake the journey. The journey of a person of this type is only *nafsaani* lust. In fact, it is an inspiration of shaitaan.

Al-Barzali said: "Our Shaikh Abu Muhammad Ash-Shabeebi narrating from Taalib said: "The Shayaateen (Devils) of the east and the west became involved in a dispute. Who among them are the greatest deceivers (misleading people)? The devils of the east said to the devils of the west: 'We are greater than you in deception because we incite a man to commit sin and perpetrate prohibitions in the abodes of the Ambiya (in the Holy Places).' The Shayaateen of the West responded: 'We are greater (in the art of deception). We find a man with his wife and children performing the Fardh Salaat, paying Zakaat and practising other acts (of virtue). He is in a state of comfort and his Angels are with him.

Then comes along the (Hajj/Umrah) agent enticing people to travel to the land of Hijaaz (for Hajj and Umrah). Then we (the devils of the west) goad and induce him to come out (i.e. undertake the journey). Thus he emerges for the journey. From the day he leaves (his home) we induce him to neglect the *Faraaidh*

and to violate the prohibitions (of the Shariah) – from the day of his departure until the day of his return to his family. Thus, he is in loss regarding himself and his wealth in the east and the west.

Then the Shayaateen of the East acknowledged the superiority of the Shayaateen of the West in the art of deception."

Al-Barzali said: "Verily, I have witnessed some of this in my Hajj journey. We seek safety from Allah."

(Mawaahibul Khaleel)

This is the Shariah's position regarding journeys for even the Fardh ibaadat of Hajj. If the journey entails missing Salaat or the commission of haraam, then it will not be permissible to undertake the journey. When such is the view of the Shariah regarding Hajj, then what does the Imaan of a Mu'min dictate regarding merrymaking tours, deceptive nafl Umrah and the three haram merrymaking tours?

The Fuqaha have explicitly stated that it is not permissible to go for Hajj even if just one Salaat will be missed or made qadha on the journey. Now what is the state of affairs nowadays when people embark on these merrymaking fun tours dubbed with Deeni design-

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BE NOT OBLIVIOUS

Do not become oblivious (*ghaafil*) of your past sins due to your current good moral / spiritual state. Remember that you are dealing with a Being, Allah Azza Wa Jal, Who does not forget.

Many of us had committed heinous sins years ago. Then Allah Ta'ala in His Infinite Mercy granted the *taufeeq* and ability for repentance and reformation. We then repented

and abandoned our past sinful life and ways.

Sometimes the present state of piety or assumed piety creates *ujub* (vanity/self esteem). Few indeed are they who of their own accord understand that they are suffering from this malady. The dividing line between *riya/ujub* (show/vanity) and *ikhlaas* (sincerity) is extremely fine and blurred, and in most cases not discernable

to the one afflicted with this malady.

For safety, do not become completely oblivious of past sins. Occasionally call to mind the immorality committed years ago and renew *Taubah* and *Is-tighfaar*. Reflect on the villainy and immorality of the *nafs*. Only then will you understand your scandalous worth, contemptibility and precarious moral state. Make dua for Imaan to be intact at the moment of Maut.

BAY'T

The reality of *Bay't* is to follow the Shariah. The customary form of *bay't* is not an incumbent condition.

Bay't has its reality and its external form. Its reality demands strict obedience to the Shariah by following a genuine Shaikh. Its form is the customary ceremony of allegiance. The outward customary form is not neces-

sary. In fact, for some it is even harmful. When they adopt the customary form, they become careless and labour under the impression that the *bay't* ceremony is the be all, and the responsibility of their reformation devolves on the shaikh. For these reasons I do not make haste in taking *bay't*.

(Hadhrat Maulana Ashraf Ali Thanvi)

TOURISM AND ISLAM

(Continued from page 6)

nations?

The Shayaateen of the West are great conspirators just as are the people of the West. These devils involve these tourists in haraam from the day they depart from home until the day they return. Wholesale neglect of Salaat is the norm. In a plane full of men and women ostensibly going for Hajj or Umrah, only a few venture to perform Salaat on the plane. Most of these tourists remain in their seats like kuffaar. They display total indifference to Salaat.

Then they indulge gluttonously in the mushtabah, filthy and haraam food served on the plane. They devour the impure foods like animals. All purdah vanishes. For these tourists it seems that there is no need to observe purdah. Men and women freely mix and converse in the plane and at the airports. In the plane, men and women line up intermixed at the toilets. Every vestige of haya (shame) is effaced. It is as if they are without Imaan. Rasulullah (Sallallahu alayhi wasallam) said: "Haya is a branch of Imaan." But these male

and female tourists labouring in the deception of going for ibaadat, stand against one another in the queue at the toilet. A woman emerges from the toilet with a man standing against the toilet door.

At the immigration and custom points, when checking in and being searched, fisq and fujoor prevails. In the transit lounges and in the hotel foyers and lifts, fisq and fujoor reign. They claim to be going for Umrah/Hajj, but they squander the time in malls and merry-making places. It is nothing but compounded fisq and fujoor.

Even in the Haram Shareef, fisq and fujoor prevail. Men and women freely mix. The amount of haraam photography taking place is absolutely shocking and lamentable. Huge sums of money are wasted on these haraam tours while millions of the Ummah are suffering in extreme straits of poverty and misery.

It is clear that the earnings of these people are either doubtful or haraam, hence they have strong inclination to waste the money thereby becoming the "brothers of the devils". Almost every step of this touring is haraam just as the Shayaateen of the West say. They have succeeded in their nefarious

plot of ruining the akhlaaq and Imaan of Muslims with these haraam tours.

The Ulama or so-called Ulama are also trapped in this shaitaani snare. They are deaf and blind. They fail to hear and see the evils of these journeys. They come within the purview of the Qur'aanic ayat:

"Verily, the vilest of creatures by Allah are the deaf and the blind who have no intelligence." The Qur'aan says that they eat "like animals". Only those whose Imaan has been defaced by nafsani lust fail to see and understand the villainy of these haraam tours.

KUFR VILLAINY OF A 'MUFTI'

Q. A mufti from Pietermaritzburg runs his school and madressa. He has 2 Hindu women running the whole show, and gives preference to these Hindu women over all the Muslim teachers in the school and madressa. In the eyes of the mufti this Hindu secretary is regarded as superior and is given more power than the experienced old Principal of the school.

This Hindu secretary has pictures and small Hindu idols in her office in the Muslim school/Madressa in the precincts of the Centre Masjid.

It is shocking that with so many Muslims available to do the job that this mufti employs these two Hindu women and gives them preference over all the

Muslim staff. Please comment. Is this Islamically proper?

A. If the information you have provided is correct, then perhaps this 'mufti' is not even a Muslim. It is not conceivable for an Aalim of the Deen to descend to the depth of villainy narrated by you. If this scenario is a reality, have the other Ulama of the city not objected? The position at this madrasah / school is Islamically intolerable.

The Muslim teachers at this school where this haraam scenario operates are also blameworthy. They should resign enmasse. This vile 'mufti' should be dismissed if he is employed by the Jamaat. The set-up is evil and haraam. The fellow must be in some illicit relationship with the mushrik females.

CLOWNING IN SALAAT

Q. In our Masjid, they use a mike with a fixed stand for bayaans and for the Fardh Salaah. During the Salaah, the mike is positioned in such a manner that it is right in front of the imam's mouth, right by his lips. This makes it impossible for him to go into ruku or sajdah in a straight line. He has to go around the mike in order to move to the other positions. So sometimes he goes to the right other times to the left. I asked an Aalim about this and he said that the movement away from the direction of Qiblah while dodging the mike is not more than 5 degrees (I'm sceptical about this), which means that

the Salaah is valid. Also since the deviation from the direction of Qiblah occurs while changing positions it is OK. The example is if you lose your balance while changing positions then Salaah doesn't break. Finally because he alternates between left and right it isn't consistent and therefore it is OK. Also the entire body didn't change direction. Is this correct? Is the salaah valid? What should be done if the Salaah is not valid? Should I just ignore this and leave these things to the ulema?

A. The Aalim whom you asked has provided a fallacious answer. His explanation is pure driv-

el. Besides the Qiblah issue, the repeated stupid, clownish action of the Imaam when changing postures is termed *Amal-e-Katheer* (excessive action) in the context of Salaat. Thus, the Salaat becomes invalid by the silly acting of the Imaam. The Salaat should be repeated. A mockery is made of this great fundamental Ibaadat. There is absolutely no *khushoo'* and *khudhoo'* in such a Salaat in which extraneous, silly antics are introduced.

Musallis should insist on dumping the mike. It is not permissible to use it for Salaat. The clownish antics further aggravate the impermissibility.

TABLIGH JAMAAT & PARENTS

Q. In Bangladesh, the Qoumi Ulama-Keraam are the supporters of Shura-e-Nezaam of Tabligh Jamaat. They have totally rejected the Sa'd group members who are described as the 'ITA'ATI GROUP' in Bangladesh.

One of my friends is a supporter of the Sa'd

group. But his parents are with the Shura-e-Nezaam of the Tabligh Jamaat. His parents are very much upset with him due to his being with the Sa'd group.

Considering both groups are the same, is it permissible for the son / daughter to be an active member / supporter of

the Sa'd group, thus upsetting the parents? Will the son / daughter be guilty of disobeying the parents?

A. The better and correct option is not to be a supporter of any of the two Tablighi Jamaat factions. Both factions are astray and soiled with *ghulu'* (haraam ex-

tremism).

Nafsaaniyat has gripped them, and is directing both groups. They are prepared to kill each other.

In this corrupt haraam scenario the safety of one's Imaan and Akhlaaq is to steer clear of both groups.

Do not participate in their shenanigans. You may sit in the bayaans

of any group without being a supporter of either group.

The son / daughter will be guilty of sin for disobeying the orders of parents who prohibit their child from being a supporter of either faction. In this case it is not an issue of Haqq versus *Baatil*. It is a case of *nafs* versus *nafs*, and both

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MOSQUE OPEN KUFR DAYS

(Continued from page 1)

seated amongst the rest of us on the floor, she moved herself to the front, and addressed us. I remember it so well and even being a child, I wondered how she became the 'imam' addressing us rather than it just being a normal conversation.

This was such a long time ago, although it feels like yesterday. The

Hadith the Majlis mentions about other religions being preached in the Masjid, I guess I've seen the start of it as a child. Nowadays everyone is opening the doors for "Masjid Open days" without any thought, despite it not being halaal.

This is how they end up placing themselves in front of the Muslims within the Masjid whilst we are gobsmacked and

still don't know how to bring the conversation back to Islam. I've never attended one of these events since."

COMMENT

These 'open days' plotted by the agents of Iblees are in reality days open for the propagation of kufr inside the Musajjid. Iblees has harnessed the modernist zindeeqs and the jaahil molvis into his snare for

the execution of the plot to undermine and destroy the Imaan of Muslims. The molvis in the U.K. are among the prime supporters and agents of Iblees. Even here in South Africa, the SAMNET entity is the Agent of Iblees. Shaitaan has harnessed this mob of *zanadaqah* to execute his plan whilst he (the Devil) relaxes in comfort.

The Imaan of these modernists was diluted and even eliminated during their pursuit of secu-

lar education at the institutions of the western atheists, hence Shaitaan finds no difficulty in recruiting them for giving effect to his plot against Islam and the Muslimeen.

Furthermore, the materialization of the predictions of Rasulullah (Sallallahu alayhi wasallam) is imperative. These modernist zindeeqs are the vile repositories for the Signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam).

CARRION AND NASEEHAT

Q. I do not consume commercial carrion chickens and meat certified by SANHA or any of the other similar outfits. What should I do when relatives and friends invite me for meals or if they have a walimah? Should I eat only the non-meat/chicken dishes? What do you advise?

A. What will you do if they serve pork or dog or donkey meat? *Amr Bil Ma'roof Nahyi anil Munkar*, i.e. to provide *naseehat* – to instruct with virtue, and to forbid from evil/sin is *Waajib* for all Muslims in different degrees in accordance with their knowledge and jurisdiction. It is not permissible to mingle and associate with people even if they are the closest relatives, when they indulge in sin. Aiding or facilitating sinful acts is a major crime. The one who assists in sin is in the same category as the one who commits the sin.

The proposal suggested by you is an indication of the desensitization of Imaan – desensitized to the evil that is being perpetrated in your presence. Such desensitization eliminates the natural

Imaani inhibition to sin, *fisq*, *fujoor* and even kufr. When the Imaan of people has been neutralized by desensitization they move within the purview of Allah's *La'nat* (Curse) and *Ghadhab* (Wrath).

Your presence at the venue where Muslims are devouring haraam carrion is like the presence of a person at a place of *gheebat*. Even if you do not actively engage in *gheebat*, the Shariah classifies you also as one of those who are indulging in *gheebat*. It is haraam to sit in a gathering where *gheebat* takes place.

Rasulullah (Sallallahu alayhi wasallam) prohibiting even passive participation and indulgence in sin and evil said: "It is not lawful for a person who believes in Allah and the Last Day to sit at a *maa-idah* (cloth/table) where liquor is served." From these exceptionally stern warnings, it should be understood that even passive sin has a direct detrimental effect on Imaan.

On the basis of the principles formulated from such Ahaadith and Qur'aanic Aayaat, it is haraam to eat with

people whilst they are devouring the *rijs* of certified carrion chickens and carrion meat. Even if you do not consume the carrion, you will be considered to be among those who devour the haraam filth.

Therefore, if you have no clarity on the relative's / friend's meat / chicken sources, then explain to him the reason for declining his invitation. Do not be concerned with his annoyance. Allah Ta'ala orders us in the Qur'aan to fear only Him, not others, and not shadows. By mentioning the reason, you will be proffering *naseehat*, and discharging your obligation of *Amr Bil Ma'roof*.

Attending and abstaining from the chicken / meat dishes will be aiding the relative/friend in the perpetuation of haraam. You will be guilty of the double sin of abstention from *naseehat* and of passive consumption of carrion, whilst the relative / friend will be committing only one sin – the sin of devouring the carrion filth.

It is necessary that they be informed of their error.

WOMEN IN THE DRIVING SEAT

CURSED BY ALLAH TA'ALA

Q. Many Muslim women who wear the *purdah nikaab* drive vehicles. It has become a normal practice. The Ulama, the vast majority or perhaps 99% of them, are all silent on this issue. They remove the *nikaab* while driving. Everyone can see them. When they stop, they lower their *nikaabs*. What is the status of these women drivers in the Shariah? What does Islam say about women driving cars?

A. Their status is that of the *faasiqaat* (flagrantly sinful) and *faajiraat* (immoral). They are the tinder of Jahannam. The women drivers of today are all signs of Qiyaamah. Rasulullah (sallallahu alayhi wasallam) said:

"I take oath by The Being Who has sent me (as the Messenger) with the Haqq! This world will not end unless *khasf*, *qazf* and *maskh* occurs." The *Sahaabah* asked: "And, when will that be?" Rasulullah (Sallallahu alayhi wasallam) said: "When you see women in the saddles (driving), when singing women are in abundance, when false testimony becomes prevalent, and when homosexuality and lesbianism are perpetrated."

The prohibition of "driving in saddles" is not restricted to horses. Rasulullah (Sallallahu alayhi wasallam) has mentioned this in the context of the Impending Hour of

Qiyaamah. That is, in profusion women will be driving in the era in close proximity of Qiyaamah. We are today in that era of *Aakhiruz Zamaan*. This prediction has materialized and the satanic phenomenon of women driving is incremental.

Although the women who are observing mock 'purdah' believe themselves to be *purdah-nasheen* ladies, they dwell in satanic deception.

The 'surooj' (saddles) mentioned by Rasulullah (Sallallahu alayhi wasallam) refers to the driving seat of modern-day vehicles. Rasulullah (Sallallahu alayhi wasallam) lumped them together with homosexuals and lesbians. When these scoundrels begin to preponderate, then it heralds the close advent of Qiyaamah.

These driving *faajiraat* are absolutely shameless. They have eliminated every vestige of *haya* from their hearts. It is not possible for a Muslim woman who genuinely fears Allah Ta'ala to drive a car. Almost every step prior to the acquisition of a driving licence is lewd. The woman has to interact with males throughout the process before being granted the rubbish driving licence. We have seen such 'burqah bibis' standing in queues, intermingling with kuffaar males at traffic departments. They are tested by male traffic personnel.

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A MADRASAH IN SHAITAAN'S TRAP

Q. Here in our suburb of Robertsham, Johannesburg, we have a Darul Uloom for boys and girls. The girls are separated from the boys by one wall and 2 doors on either side of the wall. (1) Is it correct to have a Darul Uloom in this manner? (2) Did any of our akaabir establish a Darul Uloom in this way?

A. Every intelligent Muslim conscious of the Deen can understand the impermissibility of the system prevailing at this Madrasah. The scope for *fitnah* (zina and its introductory steps) is wide open. Shaitaan has a permanent presence at this 'darul uloom'. He lies in ambush to trap the students and the teachers in the *fitnah* which this type of hybrid 'darul uloom' spawns. None from the Akaabir had

ever established an institution which is in blatant conflict of the Qur'aanic Aayat: "Do not come even near to zina." This institution has brought its students and staff near – very near to zina.

(3) Some of the male ustads go into the girls section where the girls are separated by a curtain. The male ustads teach the girls some of the subjects. Is this permissible?

A. It is haraam. It is the opening up of the door for zina in flagrant violation of the Qur'aanic prohibition. The worse aspect is that this evil system is marketed under a Deeni label. Shaitaan has entrapped these teachers.

(4) The Bukhari lesson is relayed to the girls side

from the boys side via a microphone. The boys recite the ahaadith on the microphone which the girls can hear on the other side. Then the ustad, Moulana Hassen Dockrat explains the ahaadith. Is this permissible?

A. It is never permissible. The Maulana Sahib is extremely short-sighted, hence he is blind to the dangers inherent in this evil system. It is a co-ed system which is the initial snare of Iblees. By degrees Hijaab will be totally compromised until integration of the sexes becomes the norm. The Molvis today have drifted far, very far from even the basics of the Shariah. Shaitaan operates in extremely cunning ways. Those lacking in *fikaahat* are quickly entrapped by

Shaitaan. About the faqeeh, Rasulullah (Sallallahu alayhi wasallam) said: "One Faqeeh is harder on shaitaan than a thousand Aabid (pious worshippers)." Shaitaan has settled in the brains of the Molvis and Shaikhs of this age.

(5) When the parents of a girl come to admit their daughter to the madrasah, the parents and the girl sit at the table of the principal without any curtain separating them. In many instances, the females do not have a veil on their faces. Is it permissible for the principal to do this?

A. Even a jaahil whose Imaan has not been corrupted can understand that the principal is involved in Kabeerah sins. The abandonment of hijab by the principal

and parents is a dastardly act of immorality. This is the way in which shaitaan entraps people to fall into zina.

(6) After classes are dismissed, the principal stands on the balcony and watches the girls leaving the madrasah premises. He does this to prevent any interaction with the boys. Is it permissible for the principal to do this?

A. This action of the principal is another satanic ruse to trade immorality under Deeni guise. This is another degree of the erosion of hijab to open the door wide for total abandonment of Hijaab and for the commission of zina. The brains of the principal are satanically vermiculated. If he employs his *Aql* without contaminating it with his *nafsaaniyat*, he will then readily understand the evil of his act.

TABLIGH JAMAAT & PARENTS

(Continued from page 7)

groups are astray. When Jihaad is not Fardh-e-Ain, then for even this great and wonderful Ibaadat, the son may not embark on it without the consent of his parents.

Rasulullah (Sallallahu alayhi wasallam) himself had refused consent for participation in Jihaad out of consideration for parents. If any parent refuses permission, then it will be haraam to participate in a Jihaad

which is not Fardh-e-Ain. Relative to Jihaad, the Tabligh Jamaat as it stands today, has absolutely no Shar'i status. It is haraam to participate in its activities without parental consent.

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The woman sits alone with him in the vehicle. Her husband or father is a veritable *dayyooth* for permitting this type of zina.

Aiding and abetting these women to flagrantly indulge in this

WOMEN IN THE DRIVING SEAT

type of zina and lewd public projection, are the ulama-e-soo' – the juhala, moron molvis – which issue fatwas of 'jawaaz' (permissibility) for this type of swinery. The worst culprits and

agents of Iblees in this regard are the Tablighi molvis who commit even the kufr of proclaiming 'permissibility' for women to travel without mahrams on tabligh excursions.

THE MOCK UNIVERSITY 'JUMMAH'

Question: The Muslim Youth Council of the University, issued the following notice:

"To accommodate for students who are writing, Jummaah Salaah will be performed at UNISA Ormonde (Under the trees on the side of the park-

ing), 7 November 2019, 12:45 pm. Please come with wudu and your own musallah."

Is the Jummaah Salaah valid? Is this proper?

Answer: For Muslims of this age, Islam is a hobby. It is of secondary or tertiary importance. In fact,

Islam nowadays is of no significance. Every worldly objective, even haraam activities, are elevated above the Deen. This is precisely what these students masquerading as Muslims have subjected the Jummaah Salaah to.

Their 'jummaah' at the

NAFL HAJJ AND UMRAH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

lah's proximity, drift further from Him."

"It is prohibited for a person to go for Nafl Hajj if he will not be able to observe Salaat (i.e. punctually, regularly on time). If someone has reasonable certitude that even one Salaat will become qadha along the journey, then Nafl Hajj will not be permissible for him. Such a person incurs Deeni detriment. For the sake of a Nafl act, he neglects a Fardh. Such persons instead of gaining Al-

Hadhrat Thanvi has made reference to only one factor of prohibition, namely Salaat becoming qadha. Besides this, there are numerous other factors to compound and emphasize the prohibition. Total intermingling of the sexes from the time one leaves home until one's return, and gross squandering of money whilst millions of the Ummah are languishing in abject poverty and ignorance reinforces the prohibition.

university was a sham – a fraud – a mockery of the Deen. That was not a valid Jummaah. It was not permissible to perform Jummaah in such a disgusting manner in such a disgusting place. A university excels in fisq, fujoor and kufr. It is a *mabghoodh* and *mal-oon* venue.

The performance of

the mock 'jummaah' portrays vividly and rudely the kufr conception in the minds and hearts of these miserable students who make a mockery of Islam in the pursuit of their goals of materialism. For them, their kufr education is of paramount import while the Deen for which

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BEWARE OF REJECTING 'DHA-EEF' HADITH

ISTIKHFAAF in the context of the Shariah means to consider any act of the Deen to be insignificant, 'small' or light. Istihza' means to view with mirth or to make a joke of any Deeni issue, or to mock at it. Both these attitudes are kufr.

Rasulullah (sallallahu alayhi wasallam) warned against cupping (*hijaamat*) on Saturdays and Thursdays. There is the danger of contracting the disease of leprosy if cupping is done on these days. A Muhaddith who had classified this Hadith

as *Dhaeef* (*Weak*) had deliberately had himself cupped on a Saturday. In consequence he contracted leprosy.

After some time, he saw Rasulullah (sallallahu alayhi wasallam) in a dream, and he (the Muhaddith) complained about his disease. Rasulullah (sallallahu alayhi wasallam) said: "Why did you resort to cupping on a Saturday?" The Muhaddith said: "O Rasulullah! (Sallallahu alayhi wasallam) The raawi (narrator) of this Hadith is *Dhaeef*."

Rasulullah (sallallahu alayhi wasallam) said: "But it was attributed to me." The Muhaddith said: "O Rasulullah? (sallallahu alayhi wasallam) I have erred. I repent." Then Rasulullah (sallallahu alayhi wasallam) made dua for his *shifa'* (cure). In the morning when the Muhaddith opened his eyes, there was not a sign of the leprosy on him.

Beware of *nafsaani* dismissal of Ahaadith. *Dhaeef* Ahaadith are not fabrications. Your aversion for Hadith can be calamitous for you.

A TABLIGHI JAHAAALAT

Q.A Tablighi Jamaat member says that people of status such as the ameers of the Tabligh Jamaat will not be questioned on the Day of Qiyaamah. They will enter Jannat without being questioned. Please comment on this claim.

A. It is false to claim that a person of status, e.g. an ameer, will not be questioned on Qiyaamah. This jaahil's claim is akin to kufr. On the contrary, the questioning for an ameer will be most intense and

fearful. Even Ameerul Mu'mineen Hadhrat Umar (Radhiyallahu anhu) did not escape intensive interrogation and reckoning in Barzakh.

The tablighi people are generally astray. They suffer from pride and ignorance, hence they talk much drivel in the name of the Deen. It is because of their arrogance and ignorance that the tabligh jamaat has split into two hostile factions each one trying to kill the other one. Each jaahil faction is waging 'jihad' against its adversary.

HIS APPREHENDING ATHAAB

When a community qualifies for *Athaab* (*Punishment*), the decree of Allah Ta'ala overtakes and overwhelms them.

Supplicating and lamenting when the Punishment has settled on people, will be of no avail. The universal (*aam*) punishment overtakes a community only when the people have traversed and transgressed all bounds of

villainy and immorality. In this regard, the Qur'aan Majeed states:

"We have not treated them unjustly. But they were unjust to themselves. Their gods (and their worldly powers, wealth, etc.) whom they called (and relied on) did not benefit them in the least when the command of your Rabb arrived. They increased them only

in (greater) destruction.

Thus, in this manner is the apprehension of your Rabb when He apprehends an unjust community. Verily, His apprehension is painful and severe.

Verily in this (punishment) is a sign (a lesson) for the one who fears the punishment of the Aakhirah." (Surah Hood, 102, 103)

THE MOCK UNIVERSITY 'JUMMAH'

(Continued from page 9)

Allah Ta'ala has created us and sent us into the world, may be buffeted and discarded at whimsical will and fancy.

For their 'writing' they have shoved the Fardh Jumuah Salaat most despicably into the background. Whilst they sit in ornate halls writing kufr exams, they perform their mock 'jummah' on the outside although there are nearby Musajid. The hearts and brains of these student louts, and that of their parents, are saturated with kufr, hence there is not a twitch of Imaani con-

science which could inhibit this gross desecration of the Fardh Jumuah Ibaadat.

When this is the attitude of Muslims towards Allah Azza Wa Jal, it is no surprise to see them lap up the vomit of the Yahoood and Nasaara in every facet of their lives. The Deen is a toy for those who profess to be Muslims whilst *nifaaq* has extinguished their Imaan.

"The life of this dunya is nothing but provisions of deception..."

That (which you are pursuing) is but worldly provision, and by Allah is

the beautiful goal.....Say: The provision (the money and everything else) is slight while the Aakhirah is best for those who fear (Allah)..... Your treachery is for yourself (will rebound on you). It is worldly provision (of futility).... These are worldly provisions in which you indulge. Then your return will be to Us, and then We shall give you to taste the severe punishment (of the Fire)They are happy with this worldly life while this worldly life in relation to the Aakhirah is most insignificant." -

BID'AH

I m a a m M a a l i k (Rahmatullah alayh) said:

"Whoever innovates in Islam a bid'ah regarding it to be *hasanah* (beautiful), has opined that Muhammad (Sallallahu alayhi wasallam) has committed treachery in *Risaalat*

(Prophethood) because Allah Ta'ala says (in the Qur'aan): *"This Day have I perfected for you your Deen."*

Thus that which was not Deen on that Day (of perfection of the Deen) will not be Deen today."

(Al-I'tisaam Lish Shayaateen)

THE BEST AQL

Rasulullah (Sallallahu alayhi wasallam) said: *"No one has earned anything better than such an Aql which leads to Hidaayat (the Guidance of Islam)."*

Such intelligence is the product of Taqwa which in turn is the effect of the adoption of the Sunnah and submission to the Shariah. When the Mu'min's intelligence is adorned with Taqwa, Allah Ta'ala simplifies for him the ways of reaching Him. The Qur'aan states:

"Those who strive in Us (i.e. along the pathways of Siraatul Mustaqeem), We simplify for him our Pathways."

Qur'aan

For these misguided, miserable students, the Qur'aan Majeed warns: *"(Your exams are) little gain, and for you is the Painful Athaab."*

AADAM'S TENT

The tent of Hadhrat Aadam (Alayhis salaam) which was brought from Jannat by Hadhrat Jibraeel (Alayhis salaam) had pegs of gold.

ACCEPTANCE OF DUA

It is mentioned in the Hadith that a dua which apparently appears not be accepted becomes a treasure in the Aakhirat. One should therefore always make dua. It is thawaab gained gratis. It is said in the Hadith: *"Make dua while firmly believing in its acceptance."*

INTERFERENCE WITH HAIDH

Many stupid women resort to poisonous pills and medicine to prevent their normal haidh periods created by Allah Ta'ala. Stupid 'muftis' condoning this haraam *taghyeer-e-khalqillaah* (*changing the natural forms of Allah's creation*), are satanically swift with fatwas of permissibility without having the slightest understanding of the harmful consequences of interfering with the natural process created by Allah Ta'ala.

The very first harmful

consequence of this satanic practice is that the haidh period goes haywire. The cycles become abnormal, and in its wake follows grave sickness. The following article by some non-Muslim should serve as an eye-opener for women and for stupid 'muftis'.

MENSTRUAL CYCLE.

PLEASE READ

PASS THIS ON EVEN

IF YOU DO NOT USE

IT

Recently this past week,

Nicole Dishuk (age

31...newly graduated student with a doctoral degree about to start her new career as a Doctor..) was flown into a nearby hospital, because she passed out.

They found a blood clot in her neck, and immediately took her by helicopter to the ER to operate. By the time they removed the right half of her skull to relieve the pressure on her brain; the clot had spread to her brain causing severe damage.

Since last Wednesday night, she was battling. They induced her into a coma to stop the blood flow, they operated 3 times... Finally, they said there was nothing left that they could do... They found multiple clots in the left side of her brain... The swelling wouldn't stop, and she was on life support.

She died at 4:30 yesterday. She leaves behind a husband and a 2 yr old Brandon and a 4 yr old Justin... The CAUSE of DEATH - they found was a birth control she was

taking that allows you to only have your period 3 times a year...

They said it interrupts life's menstrual cycle, and although it is FDA approved... shouldn't be. So to the women in my address book – I ask you to boycott this product & deal with your period once a month – so you can live the rest of the months that your life has in store for you.

*Please send this to every woman you know – you may save someone's life... Remember you have a CYCLE for a reason!

VAPING – A LESSON FOR THE MORON 'MUFTIS'

Vaping or e-cigarette smoking or more appropriately, the devil's smoking, is perhaps worse than tobacco smoking. While some moron 'muftis', slaves of lust, have been swift with corrupt permissibility fatwas to assuage Iblees, the following information furnished by the experts in the field should prove salubrious and depurate the minds of these 'muftis' from the urine of Iblees which convolutes the brain, hence the quick and baseless 'fatwas' redolent of shaitaaniyat and nafsaaaniyat.

VAPING LIKE GAS ATTACK – EXPERTS

BY HENRY BODKIN

Vaping damages the lungs in the same way as a poison gas attack, tests have revealed.

Experts in the US have warned of a looming public health crisis after examination of tissue samples found vapers had suffered direct injuries from noxious chemicals. For the first time, scientists reviewed lung biopsies from a group of patients who had fallen ill after smoking e-cigarettes, two of whom had died.

The team at the Mayo Clinic in Phoenix, Arizona, had been expecting to find lung damage as a result of fatty deposits from the vaping liquids.

Instead, they found more serious acute injuries of the type commonly seen in victims of gas attacks. The study, published in the New England Journal of Medicine, was published as concern about the safety of ecigarettes grows.

Of the 17 patients from whom samples were taken in the study, only eight had smoked cigarettes. All had foamy accumulations indicating acute fibrinous pneumonitis, a type of scarring.

The study's senior author, Dr Brandon Larsen, said: "It seems to be some kind of direct chemical injury, similar to what one might see with exposures to toxic chemical fumes, poisonous gases and toxic agents."

Of the patients in the study, 12 had vaped with dagga or cannabis oil. This could be significant because the vaping lobby and some scientists argue the recent spate of illnesses related to vaping are a result of THC, the principal psychoactive compound in dagga, or cannabidiol (CBD). – The Telegraph (The Herald 4/10/19)

The *Aql* of a Mu'min, if uncontaminated with *shaitaaniyat* and

nafsaaaniyat, will readily understand the evil and harmful effects of the satanic practice of smoking and vaping. The need for academic knowledge and expertise is obviated by the clarity of the evil. But the juhala 'muftis' of this era have assumed upon themselves the *kufr* of expunging from the Shariah's Book of Principles *Dharar* (Harm) which is a fundamental *Sabab* (Cause/ground) for *Hurmat* (Prohibition). Glass and sand are haraam for consumption, not because these are impure, but because of their *Dharar*.

The moron cardboard 'muftis' are fond of spinning their nafsaaani narratives around the view of *Makrooh* ventured by some senior Ulama. Whenever and wherever these 'muftis' are able to clutch a passing straw, they do so without hesitation and without the least understanding of the damage they inflict on the health and morality of the *awaamun naas* (the general laity).

The Ulama who had opined *karaahat* were in total darkness regarding the terrible and harmful consequences of smoking, hence they maintained the view of *Karaahat*, NOT permissibility, with conspicuous velleity, and also with a degree of bias for a certain senior Aalim of Haqq who had unfortunately developed

BASELESS HARAAM UNITY

Once there was a movement to create unity between Muslims and Hindus. Hindus participated in Muslim customs and vice versa. This is not permissible. It is the effect of mental deficiency. It is in conflict with Allah's command: "Do not aid in sin and transgression". It is also in conflict with the Hadith: "Whoever increases a group is of them." (Maulana Ashraf Ali Thanvi)

In some cases it is improper to speak politely to the kuffaar, e.g. when debating with them. Much politeness on such occasions brings disgrace for oneself and for the Deen. For such occasions which call for sternness, the Qur'aan says: "Be stern on them."

There is a difference

between *Husn-e-Khulq*, i.e. an admirable moral disposition, and *Muwaddah*, i.e. love / affection. Regarding *husn-e-khulq*, the Qur'aan says: "Verily you (O Muhammad!) are on a splendid character." However, regarding *muwaddah* (inclining towards them and striking up bosom friendship), the Qur'aan Majeed states: "Those who take the kaafireen as friends besides the Mu'mineen – whoever does so – has no worth by Allah.....Whoever from amongst you who befriends them, verily he is of them. Verily, Allah does not guide the zaalimeen transgressors / oppressors." *Husn-e-Khulq* (displaying good moral conduct) with even Hindus is meritorious while *muwaddah* with them is prohibited.

(Maulana Ashraf Ali Thanvi)

the habit of smoking hookah. But such slips and errors of seniors are never *Daleel* in the Shariah. Those who utilize and manipulate the errors and slips of senior Ulama for the extravasation of permissibility to assuage the dictates of the nafs and to please ignoramuses are guilty of showing blithe disregard for the Shariah and the physical,

moral and spiritual well-being of the Ummah. Is there any Sahaabi or any of the Akaabir of the Salafus Saaliheen who had the habit of smoking?

Vaping and smoking are Satanist acts which are glaringly haraam. No Muslim whose mind is untouched by *shaitaaniyat* will fail to understand the villainy of these evil practices.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

murtaddeen are the parents and the self-proclaimed 'muslim' trustees. They are all agents of Iblees.

Q. Is it permissible for a widow not to get married if she has children to care for?

A. In fact it is meritorious for her to refrain from marriage for the sake of taking care of her minor children. As long as the widow is able to maintain her purity, it is permissible for her not to marry. She will be abundantly rewarded.

Q. A Musjid in Lenasia is spending R25,000 to engrave names on each of the Musjid's doors which are named after the Sahaabah. Is it permissible to spend so much money for this purpose?

A. The practice of squandering so much money to engrave door-names is satanic. These people who do so are brothers of the shaitaan. These villains are heartless. They are unable to spare even a thought for the suffering Muslim masses all over the world. They are firmly gripped in the tentacles of Iblees, hence the Qur'aan Majeed describe the wasters as "Brothers of the shayaateen".

Waqf Land

Q. About 70 to 80 years ago my great grandfather had donated a piece of land to our Community and had made it waqf to be used as a cemetery. It was not being used as a cemetery then because we already had one which had plenty of space.

A. After the independence of our country the government brought about a law that this land could not be used as a cemetery. Hence the leaders in our community contacted the family requesting permission to nullify the waqf, changing it from cemetery to building houses for the community members. The family in conjunction with the community leaders consulted the ulema then and they were advised that waqf can

only be nullified by the one who has made the waqf, and nobody else not even the heirs of that person.

However keeping that in mind and that since there was no need for the Qabrastan, the ulema said that the land could be used for construction of the housing for the community members. A few years ago this issue has come back haunting us as the family that it was not rightly done then. We have been told that a Waqf cannot be broken under any circumstances and if the conditions are not favourable then the community together with the family should invest the value of land received into another piece of land and make it waqf for a cemetery.

My question is: do we have to do that? Or whatever

er our elders and community leaders did then in consultations with ulema was correct?

A. The decision of the elders and ulama regarding the land made Waqf for a Qabrastan was improper and not valid. They acted in contravention of the Shari'ah. If a Waqf land cannot serve the purpose for which it was made Waqf and it has become redundant, then the land should be sold and another similar portion of land purchased to attain fulfilment of the objective for which the Waaqif had made the Waqf.

It is incorrect to claim that the Waaqif can nullify the Waqf he had made. Once a land is made Waqf, ownership reverts solely to Allah Azza Wa Jal. The ownership of Allah Ta'ala cannot be cancelled by the donor (waaqif).

RULERS OVER WOMEN

There is a difference between being the ruler and violating rights. Being the ruler of a woman is not a license for destroying her rights. It is *zulm* (oppression). It is imperative to be meticulous when fulfilling *huqooq* (rights).

(Maulana Ashraf Ali Thanvi)

DECEPTION, ATHEISM AND WRATH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Western educated persons should not become so enamoured with scientific discoveries to constrain weakness in Islamic beliefs. They should refer their doubts to a reliable Aalim. You will always find such servants of Allah who are able to neutralize the dilemma of doubts. In this regard it is mentioned in the Hadith:

"Haqq (the Truth of the Deen) will be dominant. It will not be subjugated (suppressed by baatil)." Allah Ta'ala says in the Qur'aan:

"Most certainly I and My Rusul will be victorious." Rasulullah (Sallallahu alayhi wasallam) also said:

"There will forever remain a group in my Ummah who will be aided (by Allah) on the Haqq. Those who refrain from aiding them will not be able to harm them in any way."

For a Muslim it is extremely dangerous (for his Imaan), to gain the idea that there cannot be confidence in any tenet of the Shariah without scientific corroboration, and that there is no need to ascertain the Shariah's stance regarding any scientific issue. We seek refuge with Allah from His Wrath.

HARAAM WEALTH

Haraam and mushtabah (doubtful) food darkens the hearts and spawns evil emotions and thoughts. A Buzrug said that once a wealthy man presented some food to him. Immediately after eating some of the food, he experienced intense *zulmat* (spiritual darkness) in his heart, and he was constantly plagued with the evil thought and the desire of committing zina. He cried profusely. This condition dissipated only after a month.

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"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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Rasulullah (sallallahu alayhi wasallam) said:
"Diseases are not contagious."

NASEEHAT FOR MUSLIM DIVORCEES

"VERILY, NASEEHAT
BENEFITS THE MU'MI-
NEEN" QUR'AAN)

Every Muslim knows and understands that Islam is the Deen of Allah Azza Wa Jal, and that obedience to the commands and prohibitions of this Deen is imperative. It is essential that the difference between sin and rebellion be understood. While sinning against the Law of Allah Ta'ala renders the perpetrator a *faasiq*, he/she remains a Muslim. On the other hand, rejection of any tenet of Islam is rebellion which is *kufr*. Thus, the one who rejects any Law of the Shariah becomes a *kaafir* even if he/she does not commit it. Allah Ta'ala states in the Qur'aan Majeed:

"It is not lawful for a Mu'min (Believing man) nor for a Mu'minah (Believing woman) when Allah and His Rasool have decided an issue that they have any choice in any of

their affairs."

Allah Ta'ala also declares in the Qur'aan Shareef: *"Verily, By your Rabb! They do not have Imaan until they appoint you (O Muhammad!) the judge in their mutual disputes. Then they do not find within themselves any dissatisfaction with regard to what you have decided, and they fully (and wholeheartedly) submit (to your Ruling)."*

Thus, in a dispute, the Mu'min and the Mu'minah turn to the Shariah of Allah Ta'ala, not to the secular courts for relief and resolution. These Qur'aanic verses as well as many other Aayaat and Ahaadith make it abundantly clear that rebellion or rejection of Allah's Laws or even discontent and dissatisfaction against the Rulings of the Shariah are acts of *kufr* which eliminate Imaan. One who is guilty of such rejection /

dissatisfaction leaves the fold of Islam and becomes a *murtadd*.

Having understood the gravity of rejection of any *Hukm* of the Deen, we are directing this *Naseehat* in particular to Muslim divorced sisters who hasten to enlist the aid of the kuffaar courts to extract haraam money from their ex-husbands. When a marriage breaks down and ends in divorce, the Muslim woman should understand that she is still a Muslim. The acrimony and hurt which the breakdown of the marriage has caused should not impel her to barter away her Imaan, become a *murtaddah* and ruin her everlasting life of success, happiness and pleasure of the Akhirah for the sake of gaining the carrion of this world. Rasulullah (sallallahu alayhi wasallam) said: *"This world is carrion."* Life is short and miserable in this dunya. This world is an abode of trial and tribulation. Difficulties and misery should not be allowed to efface intelligence to cause the ruin of Imaan.

The divorcee should understand that when she proceeds to a non-Muslim court to gain custody of children, to gain maintenance and to claim half the estate of her ex-husband, she stands in open rebellion and violation of Allah's Laws. She stands in precisely the same position and adopts the same stance as Shaitaan had adopted when Allah Ta'ala commanded the Sajdah for Hadrath Aadam (alayhis salaam). There he stood erect among the trillions and trillions of Malaikah whose heads were all in prostration. The divorcee in the kuffaar court is in this shaitaani

category of rebellion. She is not only transgressing and committing a sin. By her demand that the secular court declares her Islamic marriage to be one in community of property, and that maintenance in conflict with the Shariah be fixed for her and the children, she flagrantly and rebelliously refutes and rejects the Law of Allah Ta'ala on these issues.

For the sake of laying hands on ill-gotten wealth belonging to her ex-husband, she rejects Islam's categoric laws on these issues, expels her Imaan from her heart and leaves the fold of Islam. She does so by rejecting Islamic Law and adopting *Jaahiliyyah* law. In this regard the Qur'aan Majeed warns: *"What! Do you search for the law of Jaahiliyyah (the law of the kuffaar)? And whose law is better than the Law of Allah for people of Imaan?"* Rushing to the kuffaar court to acquire rulings in terms of the law of *Jaahiliyyah* and *Kufr* merely to lay hands on haraam money, is tantamount to *kufr* – such *kufr* which expels one from Islam. Imaan is negated. Allah Ta'ala has ordained a Law to which all Muslims have to compulsorily submit. Refusal to submit to the Divine Law is *kufr*. It is essential that the divorcee who seeks the aid of the non-Muslim court for the acquisition of rulings in flagrant and violent conflict with the Shariah understands that she no longer remains a Muslim.

It is also vitally important for the Muslim community to understand that the woman who becomes *murtaddah* in this manner, should not be regarded as a Muslim. Nikah with her
(Continued on page 11)

REVIVING THE DEAD JANAAZAH SUNNAH

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever holds on firmly to my Sunnah at the time of the corruption of my Ummah, for him there is the reward of a hundred shuhadaa (martyrs)."

Among the Masnoon acts of the Janaazah (Burial) service is that the Janaazah be carried by four men. Others should walk behind and alongside the Janaazah. The details of this carrying system are described in the books of Fiqh and in even the elementary Maktab text books.

However, in some places this

Masnoon system has been totally displaced and a bid'ah style has replaced the Sunnah method.

LINING UP

People line up in two rows facing each other at the entrance of the qabrustaan. The Janaazah is passed on along the gauntlet like a bag of potatoes from hand to hand until it reaches the grave. This system is in conflict with the Sunnah which it displaces, and at the same time is highly disrespectful for the mayyit (deceased). According to the Shariah the way of respect for the mayyit is

(Continued on page 8)

Questions and Answers

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Q. It is not possible to give ghusl or even perform Tayaammum on a person who dies with the coronavirus disease. The authorities do not allow it. What should we do?

A. Just make dua of Maghfirat for the mayyit. Repent and supplicate to Allah Ta'ala to be merciful to us by granting the country another government who will rule with justice and benevolence.

Q. Are teachers entitled to wages for not teaching during the lockdown period?

A. While they are not entitled, morally they should be paid if it is affordable.

Q. If sanitizer is used, will Salaat be permissible?

A. Sanatizers are najis. They contain 70% pure ethanol. It is necessary to wash the hands thoroughly. Salaat will not be valid.

Q. What is the punishment for a man who performs his Fardh Salaat at home although there is a nearby Musjid? This man has no valid reason for not going to the Musjid.

A. In a genuine Islamic state, males who absent themselves from Jamaat Salaat in the Musjid without valid Shar'i reason will be arrested, and if necessary, whipped. Rasulullah (Sallallahu alayhi wasallam) had once intended to burn down the houses of such men.

Q. What should I do on Fridays regarding Jumuah Salaat. More than two persons are not allowed to gather?

A. If you are unable to find some brothers to join you, then you have no option other than to perform Zuhr Salaat at home with your family. If more than two persons are not allowed to gather, and when we lack the Imaani stamina for opening the Musaaajid and performing Salaat therein, then the only alternative is Zuhr at home.

We are experiencing the beginning of Allah's Athaab about which we have been offering naseehat, advice and admonition for decades.

Q. Is it permissible to manufacture and sell alcohol-based hand sanitizer?

A. It is not permissible to manu-

facture and sell alcohol-based hand sanitizer.

Q. What is the Islamic view regarding the current corona epidemic?

A. It is a prelude to greater fitnah and Athaab. All calamities are from Allah Ta'ala and stem from our gross rebellion, transgression and reckless indulgence in fisq, fujoor, bid'ah and kufr.

Q. If I miss Awwaabeen Salaat after Maghrib, can I perform it just before Isha'?

A. Awwaabeen should be performed immediately after the Maghrib Salaat. It may be performed even before Isha'.

Q. If I give a quote for work on an old building, and I encounter obstacles and I overcome them by making changes, can I meet to the needs of what's to be done? In the process I incur more costs. Is it right or wrong to claim the extra costs? For example, I need to build two toilets and two showers but realised that the floor needs to be raised to meet the drainage outside drain, or I tile the showers and toilets although I did not mention this in the original quote. Can I ask for the extra cost?

A. It is not permissible to demand the extra cost if the changes and alterations were undertaken without the approval of the employer. If you unilaterally incur more costs, you will be liable for it. The original quote cannot be increased without the approval of the person who has employed you.

Q. When a woman performs Salaat, does she have to cover her feet according to the Maaliki Math-hab?

A. According to the Hanafi Math-hab it is not compulsory for a woman to cover her feet from below the ankle. According to the Maaliki Math-hab it is compulsory. Her Salaat will not be valid if her feet are not covered according to the Maaliki Math-hab. Covering here refers to the upper part of the feet, not to the soles of the feet.

Q. Should na-baaligh girls be sent to a madrasah?

A. Even non-baaligh girls should not be sent to madrasah.

SCHOOL IMMORALITY

"MUSLIM" GIRLS DRINKING LIQUOR AT SCHOOL PARTIES

Q. I have received reports of Muslim girls drinking alcohol at the matric parties. How should this evil problem be addressed? The Ulama should discuss these topics in their Jumuah talks.

A. The one and only way of saving children from the filth of immorality is to keep them at home, both boys and girls. If they attend these western brothels described as 'schools' and 'universities', then forget of helping them in any way. There is no way of helping a person who casts himself / herself into the cauldron of fisq and fujoor. The matter is aggravated manifold when even parents send their children to these evil dens of the devil.

While the Ulama should address this issue in their Jumuah bayaans for discharging their

obligation of *Amr Bil Ma'roof Nahyi Anil Munkar*, the rot of the filth of immorality in which the children are sinking deeper by the day, will not be cured. This tide of degeneration cannot be stemmed when parents themselves cast their children in the vortex of vice and immorality, viz. the immoral schools and universities where both Akhlaaq and Imaan are either in entirety deracinated or at a minimum filthied, ruined and putrefied.

Muslim school girls drinking liquor while inconceivable is the reality. Parents are 100% responsible for this state of kufr, fisq and fujoor which has ruined both the dunya and Akhirat of their children. On the Day of Qiyaamah, parents will rue the day they were born into this earth. There is no solution for the filth you have described.

They should be taught at home or in a home environment.

Q. Is it permissible to send a girl to an aalimah-operated madrasah?

A. It is not permissible to send a girl to even a so-called girl's aalimah madrasah.

Q. Is it permissible to use camel's urine as medicine?

A. Camel's urine, cow urine, sheep urine and every kind of urine are najis and haraam. It is not permissible to use urine for medicine.

Q. Is it permissible to teach Hifz to a boy who shaves his beard?

A. It is never permissible to teach Hifz to a boy who shaves his beard. In fact, the teacher will be guilty of a major sin for desecrating the Qur'aan Majeed in this callous and haraam manner. According to Rasulullah (Sallallahu alayhi wasallam) such an Ustaadh is like a person who garlands pigs with diamonds, pearls and gold.

Q. Should Durood be recited at the end of the first Kalimah?

A. It is not binding to recite Durood Shareef after the first Kalimah or after the Shahaadat Kali-

mah. It is permissible.

Q. What was the position of Salaat before Mi'raaj?

A. Before Mi'raaj, two Salaats were Fardh – Fajr and Asr. Prior to these two Salaat becoming fardh, Rasulullah (Sallallahu alayhi wasallam) would remain in the Cave of Hira in meditation for days and sometimes weeks. One day, just before Nubuwwat was conferred on him, while he was sitting outside the Cave washing his hands and face, Hadhrat Jibraeel (Alayhis salaam) appeared.

On this occasion, Jibraeel (Alayhis salaam) taught our Nabi (Sallallahu alayhi wasallam) the method of performing Salaat. On this occasion, the first 5 Aayats of Surah Iqra' were revealed. Rasulullah (Sallallahu alayhi wasallam) was also taught to recite Surah Faatihah on this same occasion.

Q. If Surah Naas is read in the first raka't and Surah Falaq in the second raka't will it affect the Salaat? Is Sajdah Sahw necessary?

A. While the Salaat will be valid, it is sinful to intentionally ignore the Masnoon sequence of

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the Surahs in Salaat. Sajdah Sahw is not incumbent.

Q. Is it permissible to attend the 'Legends of Islam' programme conducted by the NNB Jamiat under the bane, 'Deen Team'?

A. This so-called 'deen' team is actually Devil's Team. Iblees has them grimly in his grip, hence they organize flagrantly haraam activities in the name of the Deen. These fellows are agents of shaitaan, hence their brains always gravitate to haraam.

The so-called 'Legends of Islam' youth program is haraam. It is never permissible to attend and participate in this haraam programme which will pollute and destroy the sanctity of the Musjid and damage Imaan.

Q. Is it permissible to accept government pension?

A. It is permissible to accept state pension.

Q. My relatives belong to the Qabar Pujaari sect. What should I do at the funeral? Their funerals and burials are cluttered with bid'ah. Should I go to the cemetery for the burial of a relative when so much bid'ah will be practiced?

A. Join only in the Janaazah Salaat. Immediately after the Janaazah Salaat leave without participating in the bid'ah dua after the Salaat. Do not go to the qabrustaan.

Q. A son built a cottage on a plot of land belonging to his mother. He has rented out the cottage. To whom does the rental belong?

A. The son's house on his mother's land is just like his vehicle is parked on someone else's land. The construction of the house does not make the son the owner of the land. The land remains the property of the mother.

It is the mother's right to ask him to remove his building by demolishing it. Alternatively, he can sell the building to his mother. Or his mother may make a gift of the plot of land to her son, or sell the land to him.

The vacant cottage does not belong to the mother. It belongs to the son. The son has to enter

into a rental agreement with his mother. He has to pay rent for the use of the ground. Thereafter he can hire it out and collect the rental for himself. But he has to pay his mother rent for the plot. However, if his mother waives the rental, then it will be permissible.

If the mother had allowed him to build his house without a rental agreement for the plot, then rent is not incumbent on the son. On the other hand, if a rental was stipulated, then he has to pay it. It is Waajib to resolve the issue before the demise of his mother otherwise he will have a serious problem on his hands after her passing away. The land will belong to her heirs while the building on it will be his property. The heirs will be entitled to ask him to demolish the cottage.

Q. Loud laughter breaks the Salaat and wudhu. Does this renewal of wudhu apply only for Salaat? Before renewing wudhu, is it permissible to touch the Qur'aan?

A. Loud laughter in Salaat breaks the Salaat and the Wudhu. The wudhu is broken, hence the person cannot touch the Qur'aan. The wudhu has to be renewed.

Q. I am informed that nowadays, KFC in Saudi Arabia is being supplied with locally slaughtered chickens, not imported chickens. Is it permissible to eat KFC products if the chickens are local?

A. Besides the issue of Taqwa, the chickens of KFC even if local chickens are used, are haraam. The entire slaughtering system from A to Z is haraam. A haraam system cannot produce halaal chickens. These chickens are carrion. It ruins Imaan. Abstain from all commercially killed chickens. Abstain from all chicken and meat products in Saudi Arabia. The kuffaar regime in that country has totally putrefied the Holy Land. Never in Islam's history were the Holy Cities and Arabia so terribly polluted and contaminated with filth of every variety as is being perpetrated today.

Q. A Muslim expressed pleasure and praised another Mus-

THE BENEFITS OF HARAAM – A SHAITAANI SNARE

Q. Many Ulama argue that because of the benefits of television and similar devices, it is permissible to adopt these methods for propagating Islam. Is this reasoning compatible with the Shariah?

A. These 'ulama' are morons and agents of Iblees, hence their warped and convoluted reasoning. Their reasoning is compatible with Satanism. Never be cast in a quandary by stupid arguments of this nature. The criterion is only the Shariah, not the method of any person nor the tareeqah of any Buzrug irrespective of any perceived benefits in such methods which are in conflict with the Shariah. Our obligation is to present the Deen in halaal ways, and to leave the end result to Allah Ta'ala.

A prostitute embraced Islam after her relationship with the Muslim fornicator. If this Muslim man had not contacted and paid her for zina, she would still have been a kaafirah. It does not follow from this episode that it will be permissible to fornicate with prostitutes with the intention of da'wat to convert them to Islam. In fact, we are aware of such a case. A

non-Muslim female professor at a university, accepted Islam after fornicating with her Muslim student whom she married years later.

Since this lady who had accepted Islam at the hands of the man who had fornicated with her, was very very intelligent, she communicated with *The Majlis*, and on our advice severed her relationship with the Muslim man. Also, on our advice, she was transferred to another university. It is a long story. Nevertheless, she remains to this day a very pious lady whose conception of Islam was moulded by the ultra-orthodox *Majlis*. This never means that it is permissible to indulge in zina even if one has 100% absolute certitude of the woman embracing Islam.

Shaitaan is an extremely clever teacher. He lays his trap in Deeni hues. The benefits or perceived benefits of haraam television NEVER halaalizes this snare of Iblees.

Our obligation is submission to the Shariah, and not to violate the Shariah on the basis of stupidities urinated into the brains by Shaitaan.

lim's kaafir hair style. What is his status?

A. The person who expresses a like for a kuffaar hairstyle should renew his Kalimah. He should make Taubah.

Q. Explain Islam's concept of feminism?

A. There is no concept of stupid feminism in Islam.

Q. What should one do if the Athaan is being called as one is about to enter the bathroom/toilet?

A. Do not to enter the bathroom unless compelled by dire need.

Q. Is it permissible for children to play board games with a dice?

A. Board games are haraam. The *Akhlaaq* of children should not be despoiled with haraam. These games are haraam with or without dice.

Q. Is it permissible to give cats

haraam catfood?

A. It is not permissible to feed cats, dogs or any animal with haraam food.

Q. Jamiatul Falaagh Muslim Burial Service attends to the Janaazah service of Muslims who have joined them. A monthly fee (R40) is paid for life, that is, for as long as a person is alive. They will attend to everything related to the funeral and burial. Is it permissible to join this organisation?

A. Although the burial society serves a very good and beneficial service, the contract between the society and the members is haraam. Their current contract is insurance which is haraam. They should design a contract which is in conformity with the Shariah.

Q. A Muslim businessman has asked a Muslim female cus-

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tomor for a sexual favour in lieu of some business information. Please comment.

A. What is so surprising in the request of the faasiq/faajir businessman? This is the norm in this rotten society. The woman herself is lewd having prostitute tendencies, hence the audacity of the faajir. If she was not a faasiqah / faajirah herself, she would not have found herself in the zina situation with the shaitaan. Norms of this kind are the logical consequences of rebellion against Allah Ta'ala. When Allah's Law of Hijaab is abandoned and even scorned and mocked, then it is illogical and stupid to express annoyance at shaitaani advances of the kind mentioned in the question.

Q. Did our Nabi (Sallallahu alayhi wasallam) ever eat beef?

A. Yes, he did. Hadhrat Jaabir (Radhiyallahu anhu) narrated: "Rasulullah (Sallallahu alayhi wasallam) slaughtered a cow on the Day of Nahr (as Qur'baani) for Aishah (Radhiyallahu anha)." (Saheeh Muslim)

H a d h r a t A i s h a h (Radhiyallahu anha) narrated: "Beef was brought to the Nabi (Sallallahu alayhi wasallam)." (Saheeh Muslim)

Q. Can Aqeeqah be made in a cow?

A. A share in a cow will be valid for Aqeeqah. The whole cow will also be valid.

Q. Should the hair of the baby be shaved before the Aqeeqah?

A. The hair may be shaved before the Aqeeqah

Q. What is Mudhaarabah?

A. Briefly, Mudhaarabah is a partnership. The one partner provides the capital while the other partner is the manager. The provider of the capital is called the *Rabbul Maal* and the manager is called the *Mudhaarib*.

Only the Mudhaarib operates the business. The Rabbul Maal does not participate in the running of the business.

The percentage profit-sharing has to be agreed and fixed before initiating the business. The Mudhaarib is entitled to only his share of the profit.

He may not take a 'wage' from the business.

Q. When a person leaves home on a journey, when can he begin Qasr Salaat? Can he perform it before 77 km?

A. Qasr Salaat (the Salaat for the traveller) commences immediately when he is outside the city limit / boundary. The condition is that when leaving home, the intention should be to travel 77 km (48 miles) or more.

Q. Does a homosexual remain a Muslim?

A. As long as the person who commits homosexuality accepts that he has sinned and he believes that this evil is a sin, he remains a Muslim. He has to make Taubah (Repent), and warned not to repeat the evil.

Q. If a woman is in her monthly cycle can she visit the graveyard?

A. It is not permissible for women to visit the graveyard even if they are not in their monthly cycle. Rasulullah (Sallallahu alayhi wasallam) said: "Allah curses the women who visit the graves."

Q. Is it permissible for a woman to use black hair dye?

A. It is not permissible for a woman to dye her hair black.

Q. What is the status of a person who says that he does not believe in the Sunnah? He believes in only the Qur'aan.

A. A person who says that he believes in only the Qur'aan, not in Sunnah is undoubtedly a kaafir. Such a person in fact rejects the Qur'aan and the greater part of the Deen. Nowhere does the Qur'aan mention that there are five Fardh Salaat, nor does the Qur'aan mention the number of raka'ts, nor the method of performing Salaat. In the same way, the Qur'aan does not mention the thousands of masaa'il related to all acts of ibaadat and to all others spheres of life.

Q. How long are parents responsible for the morals of their children?

A. Parents are responsible for the morals of their children even if the latter are adults and married. The responsibility begins from the day the child is born and endures throughout the life of the parents. Whenever the

NABI ISAA- HIS MIRACULOUS BIRTH

Q. A friend says that the birth of Nabi Isaa (Alayhis salaam) was not miraculous because according to the scientists it is possible for a woman to give birth asexually, i.e. without the normal and natural way of reproduction. What is the status of this friend? In Ma-aariful Qur'aan there is corroboration for the asexual theory expounded by the scientists.

A. Your friend has committed kufr. He should repent and renew his Imaan. Regardless of something being the effect of Allah's created natural laws, if that thing comes into existence at the command of Allah Azza Wa Jal, without the operation of the natural laws, it will be a miracle. For example: A woman is barren and cannot beget children. She has been married for more than 30 years, but no children. Then a Buzrug made Dua for her or gave her a Ta'weez. As a result, she conceived and gave birth to a child. This child is the effect of a miracle although medicine did not have the ability to cure her barrenness.

The possibility of a woman giving birth to a child without the intervention of a male is contrary to the natural laws created by Allah Ta'ala. Human beings are not asexual. Thus, there are no recorded asexual births. And, if there is

any such record it will be extremely rare, and it will be classified as abnormal.

Regarding Hadhrat Nabi Isaa (Alayhis salaam), he was not the product of any asexual trait in his mother, Hadhrat Maryam (Alayhis salaam). Prior to being conceived, his mother was informed by the Angel that she will be giving birth to a child by Allah's command. Thus, regardless of the extremely rare existence of the asexual factor in human beings, the birth of Hadhrat Isaa (Alayhis salaam) is Miraculous in view of it being by the direct command of Allah Ta'ala.

It is normal and natural for rain to fall from the sky. However, during a severe drought when there is no hope whatsoever for rain, if a Buzrug makes dua and the rain pours suddenly in torrents in response to his dua, it will be said that it is a miracle despite rain falling from the sky being a natural phenomenon.

What is written in Ma-aariful Qur'aan and other Tafaaseer is merely to show to the atheists that such a birth is not an impossibility even according to natural laws, hence rejection of Hadhrat Isaa's miraculous birth is an exhibition of gross morosity, and scientists who are among the worst morons are in rejection of even the Existence of Allah Azza Wa Jal.

child, be he 50 years old, acts in conflict with the Shariah, it is the obligation of parents to offer *naseehat* (advice) which will include reprimanding, etc.

Q. Is surrogacy permissible?

A. Surrogacy is haraam. There is no scope for its permissibility in Islam.

Q. Is there any explanation in the Hadith for the act called 'dèjà vu'?

A. There is nothing in Islam regarding 'dèjà vu'. It is unrelated to any Islamic teaching.

Q. Can we hang verses of the Qur'aan on the wall in the home for protection?

A. It is permissible to hang Verses of the Qur'aan Majeed

on the walls for barkat and protection, but not for adornment.

Q. The trustees have insured our Masjid. Should I perform Salaat in this Masjid or other nearby Mosjids?

A. The haraam act of having insured the Masjid does not affect your Salaat. You may perform Salaat in this Masjid or any other nearby Masjid. It will be the same. The trustees are Satanists for having committed this major sin. The sin is aggravated by the fact that the haraam insurance is for a Masjid.

Q. In Dubai I had an agreement with a developer regarding a property. The property

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would be handed to me in 2018, that is three years after signing the contract to build. I have paid a substantial amount in instalments. However, I am no longer interested in the deal. According to the laws in Dubai, I can cancel the deal if the house was not delivered in a year, and further, I can claim compensation as well. What is the Shariah's view?

A. If the house was not handed to you in 2018 as per your agreement with the developer, then you are entitled to claim a full refund of the amount you had paid. You may not claim any extra as compensation as allowed by the kufr law of Dubai. You are entitled to only the amount you had paid and that too if the developer is in violation of the agreement he had with you.

The laws of Dubai which are in conflict with the Shariah have no validity in Islam.

Q. This Tariq Jameel is causing massive amounts of Fitnah now and he is acting like a movie actor. He disgorges garbage. His talks and acts are nonsensical, garbage and satanic. Please comment.

A. We have commented much on the haraam shenanigan of this Dajjaal. Tariq Jameel is an agent of Iblees. The dunya is today awash with *fattaan* of this Ibleesi and Dajjaali ilk. Tariq Jameel, menk, Moolla and a gang of other deviates, zindeeqs, fussaag and fujjaar while masquerading like Muslims, are in reality the agents of shaitaan. They all are digging the foundations of the Deen with their Satanism.

Q. Is it permissible to send one's picture for marriage purposes to another country?

A. Most certainly it is not permissible to commit the *kabeerah* sin of sending a photo even for marriage purposes. Furthermore, photos are deceptive regarding appearance. We are aware of cases where marriages broke up due to having gained a distorted picture of the girl/boy from a photograph.

Besides this, a Muslim should understand that in this dunya he is being subjected to

trial by Allah Ta'ala. He will always find himself in a situation of conflict between the Deen and the nafs or the Deen and the dunya. If the dunya conflicts with Allah's Shariah, the Muslim should set aside the dunya without batting an eye.

Q. The proposal of a boy was accepted. After the acceptance, the boy developed a condition which can be nugatory of conjugal relations. Should the boy's parents inform the girl's father?

A. It is Waajib to inform the girl's parents of the development. Deception is haraam. In fact, the marriage could be annulled on the demand of the wife on the basis of deception.

Q. Will the following business model be permissible:

Seller 'S' lists a canvas wall art product for sale on his website which 'S' does not have possession over. Buyer 'B' purchases the canvas from the site by paying the full cost of the product.

Once 'S' receives the payment through Paypal or a similar service, 'S' places an order to the Manufacturer 'M' at a wholesale price.

'M' prints the design/art onto a canvas and dispatches/ships it to 'B', whilst 'S' keeps the difference between the listed price and wholesale price as profit.

The item listing/page on the Seller's site from where customers can purchase the product includes the following information:

*-Complete unambiguous description of the item being sold.
-A reasonably accurate time duration for the delivery is given.*

-It has been clearly stated/disclosed that, upon payment the item will be manufactured by the manufacturer and then delivered directly from the manufacturer to the customer. (Is this necessary?)

A. This deal is not permissible. It is not valid. Selling an item which does not belong to you nor has it even been manufactured, is not permissible.

Q. Is it permissible to eat vegetarian food at a non-Muslim restaurant which does not sell

JUMUAH MUBAARAK?

Q. Over the last few years with the advancement of technology, sending messages and remaining in contact with family and friends have become easy and convenient.

In recent years it has become the habit of family members to wish one another "Jumuah Mubarak" or "May your Jumuah be blessed and your duas accepted" or "have a blessed day filled with piety and ibadaat" etc., etc.

Everyone that I have asked know that this is not a sunnah act. So why do it? They reply that it is a way of showing love and care for family and close friends. People that receive such whatsapp messages say that they appreciate that the sender is thinking of them. Is this wrong and should we desist from sending Jumuah messages?

The following was a message sent to me:

Mufti Taqi on sending Jumu'ah Mubarak: (I'll paraphrase)

meat, chicken and alcohol?

A. It is not permissible regardless of the non-Muslim not dealing in haraam meat and liquor. There is no way of ascertaining whether all the ingredients used are halaal. Furthermore, eating with non-Muslims or in a kuffaar environment in public, is spiritually detrimental.

Q. In his fatwa Mufti Ebrahim Desai provides leeway for the permissibility of artificial insemination. Is there scope in the Shariah for permissibility of this immoral technique?

A. Unfortunately, Mufti Ebrahim Desai has become adept in the art of issuing zigzag fatwas. He has fallen from the grace of Haqq. His conclusion regarding there being leeway for artificial insemination is satanically corrupt. Insha-Allah, a detailed response to his zigzagery shall be published.

Q. Do souls have a choice of choosing the bodies they wish to inhabit?

A. Souls are the creation of Allah Ta'ala. He assigns souls to

"Nowadays it has become very common that people spread messages of Jumu'ah Mubarak especially on social media. 25yrs from now people will think it is compulsory or some form of Sunnah and they will begin to belittle those who don't say it or send it. This is wrong. Allah's Rasool never did this, nor did the Sahaabah.

This is becoming a new bid'ah of our time. We don't need to say Jumu'ah Mubarak to anyone and if anyone sends us a message, we should clarify this to them. Every bid'ah starts with very small things but later develops into a very big fitnah."

Please comment. Is this practice valid in terms of the Shariah?

A. Mufti Taqi's answer is adequate. It is not valid nor is it permissible to fabricate this or any other similar practice into the Deen as if it is an act of ibaadat.

bodies or leaves them without physical bodies. Souls do not have the choice of deciding which bodies to inhabit. The decision is Allah's decree.

Q. The boy and the girl are in different cities. Can marriage be conducted over the phone?

A. Marriage over the phone is not valid. A simple way is to appoint someone to be the girl's representative. She may instruct someone over the phone to have her Nikah performed to a certain man. Her consent can also be sent by e-mail.

Q. Is it permissible for a husband or a wife to hold onto memories of their past including letters and photos of past girlfriends or boyfriends, knowing that if your spouse comes to know of it, he/she will be hurt?

A. It is haraam even if the spouse does not learn of this evil, and even if he/she is not hurt. Such memories are in the category of zina of the mind and heart, and in terms of the

(Turn to page 12)

THE FILTH OF "COMPREHENSIVE SEX EDUCATION"

A NECESSARY CONSEQUENCE OF KUFR EDUCATION IN KUFR SCHOOLS

Among the many letters concerned Muslims are writing to us, one Brother writes:

"There is a very huge uproar regarding the Comprehensive Sex Education that is planned to be introduced in the school curriculum. Can Molana please proffer advice as to how we should oppose it.

Many Muslim women are joining WhatsApp groups with men on the same groups discussing and vehemently opposing the CSE. Does Molana think that this is the correct way to voice their displeasure? Or is it a ploy of Shaitaan for women to be on the groups. I personally think discussing the filthy CSE content on the groups in itself is filthy with no hayaa."

ANSWER AND COMMENT

The women and men who engage in the filthy topic are themselves filthy. They lack even a

vestige of *hayaa*. These people are not Muslims. They only masquerade as Muslims whilst in reality they are *munaafiqeen*.

Since the past several decades, we have vociferously campaigned against secular schools and universities despite there having been no uproar whatsoever. In fact, we have repeatedly and vigorously proclaimed the stance of the Shariah regarding these immoral kuffaar institutions of secular learning.

Our stance is that it is haraam to learn even arithmetic and geography in these immoral schools, leave alone the current shaitaani 'comprehensive sex education' filth which the followers of the Devil are introducing.

Brother, no amount of 'uproaring' will avail. Muslims have long ago embraced with love and honour the kuffaar schools of immorality. They accord far greater importance and serious and diligent concern to secular education in immoral institutions than to Qur'aanic knowledge. The Qur'aan and Islamic

education have been brutally made subservient to secular education. The Deeni Ta'leem of children is a hobby or a past-time activity to be adopted and discarded at whim and fancy. It is not regarded as the Fardh obligation imposed on the Ummah by Rasulullah (Sallallahu alayhi wasallam). Even kuffaar sport, which is a fundamental constituent of secular education, and which Muslims and even the evil muftis have justified and satanically halaalized, is elevated to a higher pedestal than Maktab education – the ta'leem of the Qur'aan and the Basics of Islam.

This shaitaani attitude of the Muslim community will have its sequel in the Divine Court on the Day of Qiyaamah when Rasulullah (Sallallahu alayhi wasallam) will complain to Allah Ta'ala, saying:

"O my Rabb! These my people have made this Qur'aan an object for buffeting (a football)."

Besides the immoral, shaitaani CSE issue, secu-

lar schools – not secular education – are haraam. It is haraam to learn any branch of secular knowledge at these immoral schools of the Devil. The uproar against CSE is meaningless. It is a lot of silly hot hair signifying nothing. As we near Qiyaamah, the trend of naked immorality will incumbently become incremental. The stage has to be reached when people will fornicate like dogs on the streets and in the malls to provide shaitaani entertainment.

Muslims – the vast majority – today are 'Muslim' merely by name. At heart, they are atheists. Despite the uproar, the filth will become an embedded constituent of the devil's curriculum of these schools. "Muslims" will embrace it. The initial bleatings of protest which you term 'uproar', will soon evaporate and the filth will be accepted, and later applauded and honoured by 'Muslims' to justify the continued attendance of their children at these schools of shaitaan.

The community is rotten to the core. It stinks with the rot of immorality. The feeble and flabby whisperings against CSE are not an 'uproar'. If there is a genuine UPROAR, the authorities will heed the protests. The only way for Muslims, if they believe themselves to be Muslims, is to stage a massive boycott of these schools. They should totally abandon secular schools, and make their own proper and valid Islamic arrangement for the provision of valid secular education for their children.

The billions of rands which the Muslim community wastes down the devil's drain on haraam, weddings, haraam luxuries, haraam holidays, mock umrahs, mock hajj, haraam functions of a variety of evil kinds, and in many other haraam and wasteful avenues should be constructively and intelligently utilized for the provision of Islamized secular education.

There is no other advice. May Allah Ta'ala guide and protect us from the evils of the nafs and the snares of shaitaan.

SCHOLARS OF DEVIATION

Please comment on this institution:

What is the Islamic position with regards to the following institution and the individual practises of the scholars contained therein:

1. The institution teaches Quran for monetary gain
2. In the said Islamic institution the owner watches Ertugrul (a tv show that depicts Muslims of the past)
3. Certain scholars of said institution play football
4. One scholar of said institution advises to take out travel insurance
5. A scholar sends his wife to mixed wedding related gatherings
6. The scholars of said in-

stitution eat out in mixed restaurants

7. The wives of said scholars take off their niqab when eating out in public
8. A female scholar watches tv shows, plays football, takes photos of herself and family, removes her niqab in mixed restaurants and removes it in front of ghair-mahram male cousins
9. The scholars slander openly
10. Scholars go to Hajj with a Barelvi group

I apologise for taking so much of your time but my heart is in pain with the fitna I see around me – especially when said people are scholars and are teaching

the very Muslims which will continue to carry the flag of Islam.

COMMENT

The institution described by you is obviously an outfit of the dunya and nafs. It is among the signs of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) said that the time will come when the dunya will be pursued and acquired with the *amal* of the Deen. This is precisely applicable to the institution described by you.

Their scholars are scholars of the nafs and they pursue the dollars. They are Islamically unqualified and unfit to operate a Madrasah. All of the ten listed

activities of these morons are haraam.

This type of haraam conduct is a disease which is universally endemic. Almost all the Madaaris nowadays, all over the world, are staffed by mercenaries who utilize the institutions for despicable worldly and nafsaani pursuits and objectives. They are never qualified to 'carry the flag of Islam'. On the contrary, they sully and trample the Flag of the Deen. They aggravate their villainy on the basis of satanic interpretations bereft of the slightest vestige of Shar'i daleel. In the words of Rasulullah (Sallallahu alayhi wasallam), "they are the worst of the people under the canopy of the sky".

CONCERN FOR HALAAL

Hadhrat Hasan Basri

(Rahmatullah alayh) said:

"We met such people (i.e. the Shaabah) who would abstain from seventy halaal avenues for fear of falling into haraam."

Hadhrat Umar (Radhiyallahu anhu) said:

"We abstained from nine tenths halaal transactions for fear of being involved in riba."

A PRINCIPLE FOR CHILDREN TO UNDERSTAND

Do understand that according to the Shariah, even if something is perfectly permissible, not Waajib, it becomes haraam if the permissibility is pursued in conflict with the orders of parents. This is a principle to remember in your relationship with your parents.

Another example: It is not permissible for a father to appropriate the wealth of his son without the son's consent. But if he does, and even if he squanders the son's mon-

ey, the son does not have the right to remonstrate and argue with his father. The error of the father will be subjected to scrutiny in the Divine Court. But the son has to comply. Yes, the son may employ diplomatic methods to conceal his wealth if his father squanders it.

A further example: It is Waajib for a father to treat his children (sons and daughters) equally in the matter of gifts. However, if he prefers one son over the other by giving the son substantially

more than the other one, then the deprived son has no right of objecting or becoming displeased with his father. The father will have to answer to Allah Ta'ala for having failed to observe the Waajib equality measure.

Notwithstanding the aforementioned principle, it should be remembered that it is not permissible to obey parental instructions and wishes if these are in conflict with the Shariah. Decline politely with respect, and patiently accept the reprimands and rebukes.

COMPLAINT NEGATES TAQWA

Q. In U.K. there is a Madrasah where the Ustaadhs (Maulanas) are complaining about the low wages they are being paid. Many of these Ustaadhs are men of Taqwa who would not want to work in institutions where there are females. This madrasah-mosque management even pays some of the cleaners higher salaries. This situation prevails in almost all of these Islamic schools. What are your comments?

A. The 'maulanas' mentioned by you are not men of Taqwa. Taqwa is not restricted to segregation from females. If they had true Taqwa, they would not complain about the small wage they earn. Rasulallah (Sallallahu alayhi wasallam) said:

"If you have true Ta-wakkul (Trust) on Allah, He will provide your Rizq

as He does for the birds. They (the birds) leave their nests in the morning hungry, and by the evening they return fully satiated."

Rizq is pre-ordained and fixed. Whatever wage these Ustaadhs receive is their Rizq sent to them via the management by Allah Ta'ala. Complaining is a display of ingratitude for the Rizq provided by Allah Ta'ala. The Maulanas should resort to Dua and be contented with whatever they receive. If they feel that the wage is too little, then they should search for an alternative source of income. But they should not complain.

The focus of men of Taqwa is not on people. It is on Allah Ta'ala. Men of Taqwa understand that only Allah Ta'ala is the Raaziq and whatever they

earn is the amount of Rizq Allah Ta'ala has ordained for them.

These maulanas whom you describe as men of Taqwa are in reality mercenaries who pursue the dunya with the Deen. That is why they are complaining. They should not cast avaricious eyes at the higher salaries of the cleaners. These cleaners are receiving their Rizq from Allah Ta'ala. Their higher salaries have been ordained for them by Allah Ta'ala. It is the attitudes of *hasad (jealousy)* and ingratitude which constrain people to complain and to compare themselves with others. The Hadith advises us to look at those who have *lesser bounties than us, not at those who have more*. If this advice is heeded, there will be no complaint in the hearts of men of Taqwa. Minus this attitude, there is no Taqwa.

A PRINCIPLE FOR THE WIFE TO UNDERSTAND

According To Rasulallah (Sallallahu alayhi wasallam), for the wife, the Pleasure of Allah is in the pleasure of her husband, and the Displeasure of Allah Ta'ala is in the displeasure of the husband. Our Nabi (Sallallahu alayhi wasallam) also said that the husband is '*your Jan-nat or your Jahannam*'.

Wives, especially if they are so-called 'aalimahs' (in reality jaahilahs) misunderstand the scope of their obligation to their husbands. They believe, and have even been taught in the Madrasah by their jaahil teachers, that to demand their rights and to disobey their husbands in issues which the Shariah does not impose on them, are their Shar'i right which entails no sin if demanded in conflict with the husband's orders and wishes.

For example, it is the right of the wife to visit her parents once a week. However, for some reason, the husband prohibits her from availing of this Shar'i right. In view of the husband's order, it is incumbent for the wife to

obey him. If the husband has no valid Shar'i justification for his prohibition, he will be answerable to Allah Ta'ala and perhaps be punished. But the wife will be punished for disobeying him and for causing an uproar in the home.

It is permissible for the wife to spend her own money as she wishes. However, Rasulallah (Sallallahu alayhi wasallam) ordered that she first consults with her husband. Now if her husband prohibits her from spending her money, then she should not disobey him even if in her opinion his prohibition is unjustified.

In a nut shell, it is Waajib on the wife to obey all the wishes and instructions of her husband *as long as these are not sinful acts*. If he prohibits her from a permissibility, it is Waajib to abstain. The fact that it is not permissible for her to keep Nafl fasts without the husband's permission is sufficient commentary of this principle which wives should learn to understand and accept.

THE DEVIL'S SLAUGHTER

Q. Are Dawood's and Saleegee's chickens halaal?

A. We are not aware of the slaughtering system of Dawood's Chickens. If they have the same system as Rainbow, etc., then their chickens will also be haraam. Enquire from them regarding their

slaughtering system.

Saleegee's chickens are not halaal. They have the same haraam kuffaar upside down killing system as all the kuffaar killing plants have. The kuffaar killing system cannot produce halaal-tayyib chickens. Besides this fact, un-

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DRESS FOR SALAAT

When the Mu'min stands in Salaat, he should understand that he stands in Allah's Presence. For the Divine Presence, the Shariah requires him to be dressed respectfully. It is haraam to be dressed in the lewd styles of the

kuffaar when standing in the Divine Presence.

Dress such as T-shirts and jeans; T-shirts or any other type of garment bearing logos and inscriptions; bermudas and the like are haraam. Wearing

such kuffaar dress is prohibited at all times. Wearing such dress for Salaat magnifies the sin.

Salaat performed with such kuffaar dress styles is Makrooh. If someone has performed Salaat with such dress, it is incumbent to repeat the Salaat

within the time and with proper dress.

It is not permissible to enter a Musjid with T-shirts and other types of clothing on which appear slogans, logos and inscriptions even if the pictures are of inanimate objects.

Defective Intelligence

"Nothing is between Imaan and kufr except defective intelligence"
(Hadith)

If the kuffaar had perfect *Aql*, never would they have been idolaters and atheists.

'HUMANITY' BEFORE ISLAM?

Q. After a certain souk organised by a community, the following sentiments were expressed by some who attended (attached). In the last few lines the person mentioned the statement: 'Humanity before religiosity'. Viewing this to be a statement of kufr, the Ulama were sought for response. A Mufti responded as follows:

'We declare it as a futile utterance. The statement is based on the person's misunderstanding that humanity is something separate from religion, whereas in actual fact we know that religion has taught us humanity. And Allah Ta'ala knows best'.

The question is that although we may say that the person has misunderstood, but in his understanding he has understood something to be before Deen.

Am I being extreme and unaccommodating or is this statement a futile utterance and should be ignored as the Mufti says? Also what about

those who read such a statement?

A. The statement: "Humanity before religiosity", is kufr. It clearly means that 'humanity' – whatever the chap means by it – has preference and priority over Islam.

The Mufti's interpretation is not valid. If indeed the person has understood that humanity is something separate from religion, i.e. from Islam, then it confirms the person's kufr because he has placed 'humanity' before and above Islam.

Nothing is before Islam. Any attitude which is given preference to Islam is kufr.

Those who agree with the statement are also guilty of kufr.

The clear implication is that Islam is devoid of 'humanity', hence the need to place it before Islamic demands, namely, Taqwa and Taa-at, which the fellow described with the term 'religiosity'. In the context of Muslim understanding, 'religiosity'

is Islam. Adherence to the tenets of Islam is 'religiosity' which in the conception of the miscreant must be assigned a secondary role. It should not have prior importance. This is pure and indurate kufr with which the miscreant's heart is corrupted.

The mufti's brain is not operating smoothly. He has failed to take into consideration the circumstances and the scenario in which the statement was made. It was not a statement blurted out on the spur of the moment without application of the mind. The statement was disgorged by a faasiq who appears to have an aversion for the Sunnah, hence he derided the Deen with his shaitani statement. It was a calculated insinuation against the Deen.

The term 'religiosity' in the context is not open to interpretation, especially such interpretation which accommodates a zindeeq. To safeguard the masses

from kufr, even great Auliya who were paragons of Taqwa and the Haqq, were branded as 'kaafir' despite the Mufti being aware that the man was a great Wali. Hadhrat Ibn Arabi (Rahmatullah alayh) and Hadhrat Mansur Bin Hallaj (Rahmatullah alayh) are just two examples of great Auliya who were branded 'kaafir' by other great Ulama and Auliya. This was necessitated by the imperative importance of safeguarding the masses from such statements of these Auliya which are beyond the scope of valid interpretation.

When a man drunk the left-over water of an Englishman, Hadhrat Shaikh Abdul Azeez Dehlawi (Rahmatullah alayh) ordered him to renew his Kalimah as well as his Nikah, despite being fully aware that the man had not committed kufr by drinking the water.

The local mufti to whom you have referred has failed to apply his mind constructively. He has read somewhere that according to Imaam Abu

Hanifah (Rahmatullah alayh), if a statement has 99 possibilities of kufr and one possibility of Imaan, then it should be interpreted in favour of Imaan, and the person should not be branded a kaafir. While this is a fact, this mufti's vision has failed to traverse beyond the parameters of his nose. He needs to brighten his brains with Taqwa. Only then will he be able to better understand the application of the principles of the Shariah.

In the context of the zindeeq's utterance, 'religiosity' means nothing other than Islam. Thus the shaitaan was saying: *Humanity is before Islam*. And, 'humanity' in the context refers to some kuffaar concept. Islamic humanity is subservient to the Shariah. Advise the mufti sahib to place a halt on his intrusion into Shar'i affairs of this nature so that ignorant and unwary members of the community are not misguided by stupid interpretations which are the effects of mis-application of the brain.

REVIVING THE DEAD JANAAZAH SUNNAH

(Continued from page 1)

ANOTHER NEW BID'AH

to carry it along in the Masnoon manner, not passing it along a row of people as if it is some chattel. The Sunnah requires that the people move along with the Janaazah, not that the Janaazah be moved along while all the people remain stationary.

The Ulama in these places where this bid'ah is being perpetrated have also become so accustomed to this bid'ah that they fail to see the gross error of this bid'ah method. It is the obligation of the Ulama to rectify this wrong and educate their flocks to reinstitute the Sunnah method of carrying the Janaazah.

Another new bid'ah which has been recently introduced by the graveside is the method of making dua. Firstly, the congregational dua which takes place after burial is not Sunnat. In the new style of dua, after the grave has been closed up, the Imaam Saheb instructs the crowd to turn around facing the Qiblah to make the congregational dua. There is no such dua for this occasion. The instruction by the Imaam Saheb is also a new dimension added to the burial service. Every new fabricated method displaces the Sunnat method, hence it is bid'ah.

TABLIGHI LIES

Q. A Tablighi Jamaat group came to our town with a women's jamaat. They asked me to send my wife to the women's jamaat. I informed them that my wife would not participate because she follows The Majlis. The Tablighi brother said that The Majlis has retracted its view, and even their Musjid in Port Elizabeth hosts women's jamaats. Is this true? Please comment.

A. The answer of the tablighi scoundrel should cast much light on the cause of the split in the Tablighi Jamaat which has led to the formation of two hostile factions each one at the throat of the other.

This tablighi shaitaan is a confirmed LIAR. He

is shaitaan-incarnate. If we had changed our stance regarding the satanic *makshuftaat jamaat*, we would have boldly announced it.

The lying devil has spoken a great LIE regarding Musjidul Fuqara welcoming the miscreant women's jamaats. He is a blatant LIAR. Ask him if he is aware of the *La'nat* Allah Ta'ala rains on liars of his kind. These tablighi people will even resort to kufr for the sake of their objectives.

They hallucinate dreams to support their tabligh methodology. They will claim to have received directives from Rasulullah (Sallallahu alayhi wasallam) in their dreams and his support and praise.

Never be trapped in their hallucinations and lies.

TASBEEH OF ALLAH

Allah Ta'ala says in the Qur'aan Majeed:

"Everything in the seven heavens and the earth recite His Tasbeeh. Everything recites His Tasbeeh but you do not understand."

Once while Hadhrat Salmaan (Radhiyallahu anhu) and Hadhrat Abu Darda' (Radhiyallahu anhu) were together, they heard very clearly the utensil between them reciting Tasbeeh.

TALAAQ - SHE IS HER OWN QAADHI

Q. A man uttered Talaaq thrice to his wife. Later he denies this. Since the wife had no witnesses to support her claim, a Mufti ruled that the Nikah is valid and that the woman must remain with this man. What is the Shariah's ruling? What should the woman do when she is sure that her husband had issued three Talaaqs?

A. According to the Shariah, if the wife has certitude of the fact that her husband had uttered Talaaq thrice, then she should accept it as such regardless of what the

Muftis say or rule. She should not submit to the Mufti's ruling. She should understand that the man is a liar. It is incumbent for her to separate herself from the man. The Nikah is no longer valid. In a conflict of this nature, the Shariah's principle is: *Al-mar'atu qal-Qaadhi*, i.e. the woman is like the Qaadhi. As long as she has certitude, she should acquit herself like the Qaadhi and 'rule' that the Nikah has ended. But she must understand that Allah Ta'ala is fully aware of her intention. As long as she knows that her

claim is the truth, she should act as the Shariah entitles her.

Q. If a strange man makes salaam to a woman and if she believes that he will initiate an unnecessary conversation, can she refuse to respond to his salaam?

A. In fact it is not permissible for a woman to respond to the Salaam of a strange man (*ghair mahram*) even if he will not start an unnecessary conversation. A woman should not say Salaam to a strange man nor respond to his salaam.

NEW YEAR RESOLUTIONS

Q. Please comment on new year's resolutions broadcast by Muslim radio stations and also by Ulama. What is the status of such resolutions in terms of the Shariah. If the resolutions centre around naseehat, will there be anything wrong in such resolutions?

A. Yes, there will be much, much wrong. Emulating the kuffaar, adopting their practices and licking their boots are major sins. The method of administering naseehat may not be in imitation of the kuffaar. New year resolutions are pure kuffaar customs. All year long they indulge in vice and immorality, then on the occasion of their new year, they fulfil a custom which is bereft of substance. Even for the kuffaar, their new year's resolutions are hollow and empty - devoid of

reality and sincerity. In fact their resolutions are moronic.

Nowadays Muslims who follow the Yahood and Nasaara into the "lizard's hole" insanely imitating every stupidity and filth, are also adopting this stupid practice. It is *Tashabbuh bil kuffaar* (imitating the kuffaar). The Islamic content in these moronic resolutions is simply a mockery of the Deen. It is like reciting the Tasmiyah when devouring pork or carrion.

What constrains these Muslim juhala and stupid molvis to also adopt this custom? By which rule of the Shariah do they proffer resolutions on new year's day? The true Muslim renews his Pledge to Allah Ta'ala daily. Daily he has to repent, seek forgiveness and pledge to Allah

Ta'ala to reform himself and to submit to the Shariah. Muslims do not wait for any future day such as a new year's day for making resolutions, for giving naseehat and for renewing their pledge with Allah Ta'ala. This is a daily practice in the life of persons who are consciously Muslim.

Even so-called senior Ulama such as Mr. Taqi of Pakistan have become entangled in the meshes and tentacles of shaitaan on this issue. This gentleman also advertises silly resolutions on the kuffaar new years day. Bootlicking and modernism erode the equilibrium of the Muslim's brains. When this happens, then bootlicking the kuffaar appears honourable. For these bootlickers, the Qur'aan Majeed states: "What! Do they search for honour from the kuffaar?"

THE DEVIL'S SLAUGHTER

(Continued from page 7)

BARRENNESS

It is mentioned in the Hadith that when a man takes a false oath to enable him to defraud people, his wife becomes barren. She will then not bear children.

derstand well that even if these broiler, incubated, plastic chickens are slaughtered 100% halaal, then too abstain from consuming them. They are diseased. They are the ef-

fects of brutality. They cause cancer, heart, and a host of incurable diseases.

All slaughtering systems at variance with the Shariah's system are described in the Hadith as *shareetatush shaitaan* (the slaughtering of the devil).

NEW YEAR'S CELEBRATION IN THE MUSJID

Q. This night (31 December), the Musjid I attended had a program to keep kids away from new year's celebrations. They had a few activities lined up for the youth. These activities started after Isha and will run until Fajr or just before Fajr. Is this type of program permissible in Islam?

A. Those who are trapped in the snare of Iblees organize such haraam programs. Haraam cannot be combatted by adopting the haraam ways of the kuffaar. What the stupid organizers have done was to emulate the kuffaar. The only difference is the difference in the type of celebrations. Both groups celebrated the kuffaar new year.

The method of Islam is education- ta'leem. In this satanic program organized at the Musjid, *nafsaani* merrymaking is the primary ingredient. It is haraam to indulge in wasteful programs and even in lawful worldly talk of an unnecessary kind after Isha. Rasulullah

(Sallallahu alayhi wasallam) specifically forbade wiling away the time after Isha' in conversation. Merrymaking and programs are worse.

The Imaam of the Musjid should engage in Ta'leem and Amr Bil-Ma'roof, not in kuffaar style programs. These programs will not prevent the stupid youth from indulgence in haraam. As long as Taqwa is not inculcated in them, merrymaking in the name of the Deen and with superficial deeni colours will be of no avail. Only fear for Allah Ta'ala deters from Haraam, nothing else. The organizers of the haraam program are morons and follow in the footsteps of shaitaan. Just as the kuffaar pass the night in their stupid celebrations, so too are these Muslims who have stupidly adopted to substitute the haraam new year's celebrations for their type of merrymaking. They dwell in self-deception.



EXHIBITION OF THE PROSTITUTES

QUESTION

In our locality (Azaadville) a few women have started a 'tree-planting' group dubbed '99 trees'. They say that planting trees is tha-waab-e-jaariyah, and that it beautifies the town, and is constructive teaching for the children.

However, the problem is that women in purdah and others not in purdah go and dig holes and plant trees in the presence of men who are also planting trees. What is the Shariah's ruling regarding these women?

ANSWER

"The Azaadville shaitaani women engaging

in their satanic 'tree-planting' publicity stunt are in fact prostitutes. They are destined for Jahannam, hence there is no surprise in their public exhibition of *jaahiliyyah* in flagrant violation of every rule in Allah's Book of Hijab.

These lewd women are Traps of Iblees. Rasulullah (Sallallahu alayhi wasallam) described them as *Habaailush Shaitaan* (The Snares of the Devil). While they may profess to be Muslims and masquerade as Muslim, in reality they are *munafiqaat*. They are bereft of Imaan.

Question: I am a resident in an area where a well-known Muslim family has begun construction of a business. The property is planned to be a 2-storey fish and chips takeaway and manufacturing facili-

ty (for manufacturing processed meats). The property in question is currently zoned only for residential use. I am a direct neighbour of this proper-

ty, and therefore I would like to ascertain whether this construction will infringe upon my Islamic rights as a neighbour. The following facts are pertinent:

1. Three out of four immediate neighbours have objected, in written application, to the construction of this facility.

2. A borehole has already been drilled on the property, without consent from local government. Due to our area having high levels of dolomite, it is illegal to drill a borehole for water extraction as it can cause sink holes to the affected property and surrounding neighbours (Communication - AmandaM_COJ Geo Science).

On the basis of the above facts, please provide an Islamic ruling. Also take into consideration following concerns:

The neighbours have objected as the construction of this facility will have negative effects on their health and immediate environment such as

the smell from the extractors and garbage, rodents, noise levels and parking on neighbours' properties.

Please advise if there are any Islamic principles that govern or protect the rights of neighbours under these sort of circumstance

Is the drilling of the borehole allowed (taking into account that it is illegal and could cause harm to the immediate neighbours and their property? Will it be permissible for myself and the neighbours to report the owners to the relevant authorities?

Answer

1) The moral principle of Islam:

Rasulullah (Sallallahu alayhi wasallam) said: *"A true Muslim is one from whose tongue and hands Muslims are safe."*

2) The legal principle of Islam:

In terms of the Shariah, the principle is that *"Harm of the individual shall be tolerated to ward off harm from the community."*

Based on both the moral and legal principles of Islam, the neighbours have every Islamic right to object to the proposed 2-storey fish, chip and meat processing/manufacturing enterprise which is being constructed in their midst in a residential area.

Among the numerous examples for the operation of these principles, the Fuqaha mention that constructing a restaurant or a bakery and similar such businesses in the midst of shops dealing only in fabric (cloth), shall be prevented. The Shariah does not permit inconveniencing (causing *takleef*) to others. This prohibition has greater emphasis if an individual for his own monetary benefit causes *takleef* to neighbours or to the community around him.

The proposed business will most certainly bring about the negative effects mentioned by you in your item No.1. In addition to these negative, harmful and inconveniencing factors, are the congregation of unsavoury elements who usually frequent such haunts.

Another negative and impermissible factor is the two-storey building itself if the houses of the neighbours are one-storey buildings. Even if the building has to be only a two-storey residential house, then too it will not be permissible. It is not permissible to construct a double storey building adjacent to a one-storey house because the occupants on the upper floor will be able to see into the premises, yard, etc. of the neighbours thereby violating their privacy and the purdah of the females. Thus, permission for the double storey will not be granted in terms of the Shariah.

Furthermore, an additional negative factor emphasising the prohibition will be the impediment to sunlight caused by the double storey which looms above the smaller house at its foot.

A restaurant of the kind envisaged by the Muslim family, as well as other kinds of business, e.g. blacksmith, spray-painting, steel-manufacturing, etc., etc. are not permitted within an exclusive residential area.

Due to the danger of the ground sinking and causing damage and danger, it is not permissible to construct the borehole in the dolomite area.

All the neighbours should vigorously oppose the proposed business which will also deal in haraam meat and haraam processed foods. It is permissible to object. The family who ignores the concerns of the neighbours is acting most contumaciously and un-Islamically, and is in violation of the Shariah. You may report the culprits to the appropriate authorities.

THE RIGHTS OF NEIGHBOURS

MAALIKI MASAA-IL

Q. What are the differences between the Maaliki Math-hab and the Hanafi Math-hab regarding Athaan, Iqaamah, Witr, Qunoot, Tasleem and Thana? I am a Maaliki.

A. Maaliki Math-hab:

Athaan – Instead of 4 Takbeer, there are only two.

Tarjee' (i.e. reciting the Shahaadatain first silently, then loudly) is practised. If Tarjee' is omitted, it is Makrooh, but the Athaan remains valid. Niyyat is also Waajib. If the Athaan is proclaimed without niyyat, it will not be valid.

Iqaamah: The Takbeer is recited twice, and every other statement once.

Witr: Witr is only one raka't. Performing three

raka'ts is Makrooh (not permissible). If one raka't is added, then although Makrooh, nevertheless, the Witr will be valid. If three raka'ts are performed, Witr will be baatil. There is no Qunoot in Witr.

Tasleem: It is preferable not to add 'Warah ma tullaah'. The Salaam should end with 'alaikum'. The Imaam and the Munfarid shall make only one Salaam to the right. It is called, *Tasleematut Tahleel*.

Qunoot: Qunoot is recited silently in the second raka't of Fajr before the Ruku'.

Thana/Ifitaaah: Reciting it is Makrooh. They should not recite it.

THE PORK JOKE

"Muslim man 'devastated' after McDonald's served pork sausage breakfast muffin in error. Fida Hussain, 49, is calling for compensation and an apology after the McDonald's drive-thru in Small Heath, Birmingham, mixed up order and gave him a pork sausage in error."

A practising Muslim was left 'devastated' after McDonald's served him a pork sausage breakfast muffin in error.

Fida Hussain, 49, had avoided eating pork his entire life in line with his faith but was shocked when staff mistakenly replaced his egg and cheese McMuffin with meat.

Now, the father-of-four is demanding an apology and compensation from

the fast-food chain. Birmingham Live reports." (*End of the Pork report*)

The comments of the fellow who ate some of the pork do extract mirth. There is no need for McDonald's who specializes in carrion and pork to offer any apology nor should they pay any compensation to the chap.

The chagrin or simulated annoyance is a pretence for gaining some monetary benefit from the company. In terms of the Shariah this man is not entitled to any such benefit nor to even an apology. Calling him a 'practising Muslim' is laughable. A Muslim of Taqwa will never devour food at a venue which also serves pork and carrion, nor will a Muttaqi ever eat food at a kuffaar restaurant. Thus, his de-

mands are stupid and ludicrous.

Rasulullah (Sallallahu alayhi wasallam) said that a man who believes in Allah and the Last Day will not sit at a 'maaidah' (*dastarkhwaan/table and the like*) where liquor is served. In the context of the Hadith, liquor is merely an example. The very same prohibition applies to carrion and pork. Thus, instead of demanding an apology and money, the fellow should examine the state of his Imaan.

When eating the food prepared by kuffaar, especially business enterprises, one must be fully prepared to consume pork and carrion. People who profess to be Muslims yet devour meat and chicken foods at kuffaar restaurants are entitled to whipping.

NASEEHAT OF A SAHAABI JINN

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) who was among the very senior Auliya of former times, narrated the following very interesting episode:

"I stumbled on a City of Aad (*the Nation of Aad was destroyed by Allah Ta'ala*). I saw mansions which were hewn out of solid rock. In the centre of this city was a stately palace which was inhabited by the jinn.

I entered into this palace. To my astonishment I saw a huge aged giant jinn facing the Ka'bah and engaging in Salaat. He was dressed with a beautiful *jubbah* (*cloak*). While I was marvelling at his huge size and at the exquisitely beautiful *jubbah*, he terminated his Salaat with Salaam.

I greeted him with Salaam, and he responded with Salaam. Then he said: "O Sahal Bin Abdullah! The garments on my

body do not age nor become worn and tattered. There is no factor in the physical body to cause garments to age and become torn and tattered. Only the foul odour of sins and the effect of consuming haraam food cause clothes to deteriorate, become old and torn.

I have been wearing this humble *jubbah* for about seven hundred years. In these very garments had I met Hadhrat Isaa (Alayhis salaam) and Rasulullah

(Sallallahu alayhi wasallam). I had embraced Imaan on both."

Hadhrat Sahal asked: "Who are you?" The Jinn replied: "I am among those (Jinn) regarding whom was revealed the Aayat:

"Say (O Muhammad!): *'It has been revealed to me that a group among the Jinn had listened to the Qur'aan.'* Then they said: *'Verily we have heard a wonderful Qur'aan which guides to righteousness. We therefore believed it, and nev-*

er shall we associate any partner with our Rabb.'" (*Al-Jinn, Aayaat 1, 2, 3,*)

This Sahaabi Jinn demonstrated three *karaamaat* (*miracles*):

(1) He mentioned my name although he had never met me.

(2) He explained the evil effects of sins.

(3) The *jubbah* remained like new despite being seven centuries old as a result of abstaining from sins. By *kashf* it was revealed to the Jinn that Hadhrat Sahal was admiring the cloak.

NASEEHAT FOR MUSLIM DIVORCEES

(Continued from page 1)

will not be valid nor will it be permissible to accord her an Islamic burial. She ceases to be an heir in the estate of her deceased parents or anyone else's estate in which she inherits if she is a Muslim.

Another, vital consideration which should not be overlooked is the status of such 'Muslim' lawyers who aid and abet such a recalcitrant divorcee to gain kufr relief from a secular court. Such lawyers too become *murtadd*. The *Ahkaam* of *Irtidaad* will become applicable to them.

Muslim sisters are reminded that proceeding to court for the acquisition of rulings in conflict with the Shariah puts them fully within the scope of the Qur'aanic ruling stated in the following aayat:

"THOSE WHO DO

NOT DECIDE ACCORDING TO THAT (LAW) WHICH ALLAH HAS REVEALED, VERILY, THEY ARE INDEED THE KAAFIROON."

It is not intelligent to destroy the everlasting life of Pleasure in Jannat for the decomposing carrion of this transitory worldly life. *Aql* demands that the bitterness and inordinate demands of the nafs be restrained and regulated within the confines of the Shariah. The trend of committing kufr and becoming *murtadd* by resorting to the kuffaar court to gain rulings in diametric conflict and in negation of the Shariah is on the increase among Muslim divorcees who see an opportunity to lay hands on the money of their ex-husbands. They should understand what they will be ingesting when they devour the

Suht (haraam rot) which the court of Jaahiliyyah awards them. Every second they will be under the curse (*La'nat*) of Allah Azza Wa Jal and His Malaaikeh. For the 'comfort' of a miserable few short years of earthly life, it most certainly is not intelligent to sacrifice the comfort and success of the Aakhirah.

When shaitaan influences you to proceed to a court of *Jaahiliyyah* in search of the *hukm* of *Jaahiliyyah* and Kufr, you should reflect and seek forgiveness from Allah Ta'ala for your recalcitrance. Imaan is the most valuable treasure that Insaan possesses. It is an extremely delicate treasure. A 'simple' statement or an attitude can extinguish this treasure to bring everlasting perdition and ruin to the *murtaddah*. May Allah Ta'ala guide you and preserve

JOB ENVIRONMENT

Q. In the environment I am working, I am in the midst of females. Speaking and interacting with them is unavoidable. What is the status of this job?

A. Your job is haraam. It is incumbent to find other work. It is not permissible to cast yourself in a zina environment. Rizq has been predetermined and it is sealed. Rasulullah (Sallallahu alayhi wasallam) said:

"Earning a halaal rizq is the obligation after the Fardh Salaat." The Mashaaikh say: *"Upon us is the obligation to worship Him as He has commanded, and on Him is the obligation to feed us as He has promised."*

Allah Ta'ala has not ordained haraam avenues for searching rizq. In this dunya trials must be expected. You are obliged to search for halaal employment. If you earnestly

search and make dua, a halaal avenue will open up. Settling for a haraam job is a defeatist attitude which signifies disbelief in the Promise and Commands of Allah Ta'ala. Make a genuine search for halaal rizq and accept a halaal opportunity even if the wage is substantially lower.

After the trial and submission to Allah's Law, He will open up further and better avenues. Your job-environment is satanic. Your akhlaaq are imperceptibly being ruined and your Imaan is being tarnished in the immoral haraam environment. Rasulullah (Sallallahu alayhi wasallam) said:

"If you have tawakkul (trust) on Allah in the true meaning of the term, He will feed you as He feeds the birds. They emerge from their nests hungry, and they return fully satiated."

your Imaan and the Imaan of all Muslims.

1000 VERSES

Rasulullah (Sallallahu alayhi wasallam) said that the recitation of Surah Takaathur at night is the equivalent of having recited 1000 Qur'aanic verses. Therefore, take advantage of this very simple *amal* to gain maximum thawaab.

Maarifur Qur'an of Hadhrat Mufti Shafee (rahmatullahi alayh)

BROTHER AND FRIEND

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said:
"Your brother is he who alerts you to your faults, and your friend is he who warns you of your sins."

THE HUMAN DEVILS AND THE JINN DEVILS

"Thus have We appointed for every Nabi enemies who are human devils and jinn devils. They whisper to one another adorned statements of deception (for misleading and deceiving) (Al-An'aam, 112)

MADAARIS REFLECT!

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:
"Some Madaaris have the custom of issuing the Sanad-e-Fadhilat (Certificate of Qualification) and

awarding the Dastaarbandi (the ceremony of tying the Turban of Qualification) to just any student whether he possesses ability or not and whether he practices according to his Ilm or not. (Islaahur Rusoom)

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

Aakhirah will be sins of zina.

Q. Is it permissible for a husband or a wife to leave the spouse and children for leisure and pleasure with friends on weekends. The remaining spouse has no say in the matter?

A. It is not permissible.

Q. I have seen a fatwa issued by Al-Azhar University regarding interest which they say is permissible. They equate it to profit. Please comment..

A. Al-Azhar has long ceased being an Islamic institution. The Azhar university is an Agent of Iblees and the tool of butchers such as Hosni Mubarak and the current villain, Sisi. In fact they are no longer Muslims. Their satanic speciality is to make halaal the things Allah Ta'ala has made haraam.

Q. The Muath-thin of our Musjid dresses in kuffaar style outside the Musjid. He dons kuffaar caps outside. His kurta and topi are worn only inside the Musjid. Is this conduct proper for the Muath-thin?

A. Such lewd conduct is not proper for any Muslim. It is not permissible to appoint a faasiq to be the Muath-thin. The western kuffaar dress and cap / hat are haraam. The trustees should attend to this grave infraction of the Shariah.

Q. Is it permissible to join a franchise where a monthly fee based on turnover has to be

paid, and also one has to contribute towards advertising for some adverts on television?

A. It is not permissible to join any of the franchise enterprises. These businesses are regulated by many haraam factors.

Q. Is it permissible to invest in any company listed on the stock exchange?

A. It is not permissible to invest in any kind of company on the stock exchange. The dividends paid by the company are in the category of riba.

Q. According to the BBC, a scholar, Sheikh Ibrahim Mogra of the Muslim Council of Britain claims that it is a strict rule for a man to obtain the consent of the first wife for Marrying a second wife. Is this correct?

A. The Mogra character is a Zindeeq. He speaks bunkum. The consent of the first wife is not at all a requirement for a second marriage. Yes, it is morally proper for the man to inform his wife, and not have a secret 'marriage' with another woman. Zina is a secret affair while Nikah is a public affair.

Q. Is it permissible to visit the graves of non-Muslim family members and of parents?

A. It is haraam. It is not permissible to visit the graves of non-Muslims whether friends, family or even parents. The Qur'aan specifically prohibits this.

Q. A relative of mine has been diagnosed with a rare and ter-

minal form of cancer. The doctors have said that this form of cancer is incurable and has a limited life expectancy, usually between 3 months to 9 months, in certain cases 2 years maximum. He is undergoing intensive chemotherapy and has applied for a certain trial drug from America, which doctors say was developed for this specific type of cancer. His condition is not improving and it seems that doctors are uncertain about the outcome of the trial drug which has not been used on humans yet, hence the results of use are even more uncertain. He is not in a good frame of mind currently as the hope seems slim. Please comment in the light of the Shariah.

A. The relative has unnecessarily invited worry upon himself. Everyone and everything has a limited life expectancy. No one and nothing lives forever. The Qur'aan Majeed says: "No person will die but at the appointed time with the permission (decree) of Allah." Since this is a fact of absolute certitude, the 'life expectancy' idea of the doctors should be ignored. No amount of medicine and anxiety will prevent the arrival of Maut at its precise moment.

The new, untried drug was uncalled for. Never should he have made himself a guinea pig for the kuffaar to experiment on. He should resign himself to

Allah Ta'ala, recite Istighfaar in abundance and understand well that no amount of medicine will delay Maut. Furthermore, there will be numerous people without cancer who will die before him.

Q. My brother met with an accident and is in hospital. His mobile phone was at home. When I operated it, I saw immoral things. What should I do? Should I erase it? He will then know.

A. If your intention was good, then it was permissible to have checked your brother's phone. You should delete the filth, and if necessary destroy the device. It is necessary to offer your brother naseehat.

Tell him that in all probability the accident is a mild punishment for the filthy sins he commits via the cellphone. He should make Taubah and Istighfaar in abundance for ruining his Imaan in such a despicable manner. Do not be concerned about him being annoyed. Be concerned with the Pleasure and Displeasure of Allah Ta'ala. It is your duty to offer naseehat to your brother.

Q. When going for Hajj is it necessary to go from door to door meeting friends and relatives? This appears to be a compulsory practice.

A. When going for Hajj, it is not at all necessary to go from door to door to greet and meet family and friends. This custom is baseless.

THE SAHAABAH

"Honour my Sahaabah, for verily they are your noblest; then those after them (the Taabieen); then those after them (the Tab-e-Taabieen). Thereafter will come only KITHB (lies and falsehood)."

In another narration, Rasulullah (Sallallahu alayhi wasallam) said: "Then will come those who love obesity." They are the obese scoundrel scholars for dollars wallowing in haraam butter and cream, trading the Deen for a miserable price.

PUNISHMENT

Hadhrat Abu Bakr (Radhiyallahu anhu) said:

"We heard Rasulullah (Sallallahu alayhi wasallam) saying:

'When people observe evil, but do not reject (deny and prevent) it, then soon will Allah overtake them with a universal punishment.'

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"They (the munaafiqeen) are the ones whose hearts, hearing and eyes, Allah has sealed." (Qur'aan)

THE WORLD - THEIR ONLY OBJECTIVE

RASULULLAH (Sallallahu alayhi wasallam) said:
"This world is jeefah (carrion)."

No entity can ever halaalize this worldly carrion. Allah Ta'ala has created the dunya to be in the category of carrion which can never be the objective for true Muslims to pursue. For those who have made this world the objective, the Qur'aan Majeed says:

"Those who desire this worldly life and its glitter, We shall compensate them fully for their a'maal (good deeds) in this world, and they will not be wronged."

They are the people for whom in the Aakhirat there is only the Fire. Whatever they had done (by way of good deeds) in it (in the world) will be eliminated. And, whatever they had done (in the world by way of good deeds) will become null."

(Surah Hood,
Aayat 15 and Aayat 16)

This is the attitude of the vast majority of Muslims in this era which is close to

Qiyaamah. Night and day are devoted to the pursuit of objectives of the world and to gratitate the lusts of the nafs. Muslims nowadays live only for the *jeefah of the dunya*. While they perform Salaat haphazardly, pay Zakaat as if it is a heavy fine, fast in Ramadhaan, go for Hajj and in general mechanically submit to other demands of the Shariah as well, they do so without understanding and grudgingly.

They are born as Muslims, hence they engage in the rituals of Islam in whatever way they deem appropriate while their focus is firmly set on worldly acquisitions and nafsani gratification. They have no other objective and their goal is only the best the dunya can offer of its glitter and adornment. Whether this worldly glitter comes in halaal or haraam ways, they are not concerned.

They should understand that they come fully within the purview of the above Qur'aanic aayat. They will be fully compensated here on earth for all their 'ibaadat' and for whatever they practice by way of virtue. But they will be totally de-

prived of Jannat, and their abode in the Aakhirat will be the Jahannam as the aforementioned Qur'aanic Aayat clarifies.

The vast majority has only an outer façade of Islam. Imaan is not grounded in the heart. They totally lack in the understanding of the Objective for which they have been created and which the Qur'aan and Ahaadith repeatedly emphasize. Since their objective is only the world and whatever adornment it can provide, Muslims while generally retaining Islamic ibaadat rituals, and this too with extreme deficiency, grovel in the filth of sins of the heart, eyes, ears and mind without even believing in the villainy they are morally perpetrating. Thus they indulge recklessly in haraam, fisq, fujoor, bid'ah and even kufr despite being commanded by Allah: *"Abandon (all) external and internal sins"*. That is sins of the limbs as well as sins of the heart.

This is also the disease of the vast majority of molvis and sheikhs. The disease is not restricted to the ignorant masses. Thus, the 'ulama' legalize and halaalize evil, fisq, fujoor and haraam without compunction by far-fetched baseless interpretations to gain the pleasure of the masses and monetary gain from them, and also name and fame from even the kuffaar, hence the participation in the kufr interfaith ideology and the wholesale acceptance of ideologies fabricated by the atheists.

Usurping and devouring the estates of deceased in flagrant violation of the Shariah's Law of Inheritance (Meeraath) thereby robbing the rightful

heirs, defrauding creditors, squandering the bounty of wealth on many haraam practices, consuming haraam food, violating the rights of wives/husbands, stealing from employers money and time, teaching the Qur'aan and Hadith merely for monetary gain, not for the Pleasure of Allah Ta'ala, gheebat, buhtaan (slandering), abandonment of Hijaab, indulgence in riba, liquor and zina, haraam merry-making feasts and parties, and a myriad of other acts of fisq, fujoor, bid'ah and kufr are all the effects of either extreme Imaani deficiency or of the total lack of Imaan.

The poor in the Ummah in this day are no better than the wealthy in so far as attitude and beliefs are concerned. They too wallow in the cesspool of kufr in which they believe and which is displayed by their deeds. The consequences of this total Imaani destruction are being conspicuously manifested in material forms all over the world. The suffering of the Ummah worldwide, in fact portrays the kufr in their hearts.

When the divinely prescribed point of "no return" is crossed, then scenarios such as we are observing in Syria, Kashmir, Palestine, India, Sri Lanka, etc. are the afflictions inflicted by Allah Ta'ala. The severity of the worldly punishment and suffering beyond bearing ability, indicates the *La'nat and Ghaadhb* of Allah Ta'ala. The only solution for this misery and for salvation in the Aakhirat is *Islaah* (self-reformation) which will open up the clogged brains and the blind spiritual eyes of Muslims.

(Continued on page 10)

INHERITANCE

Rasulullah (Sallallahu alayhi wasallam) said: *"Verily, a man and a woman are firm in the obedience of Allah for sixty years, then when Maut (death) approaches them, they harm (heirs) in the matter of inheritance. Thus the Fire becomes incumbent for them."*

Many ostensibly pious people who conduct their lives according to the Shariah, sometimes towards the end of their lives, obliterate a lifetime of obedience and ibaadat by

courting the Wrath of Allah Ta'ala. Trapped in worldly love, they make bequests regarding their estates in conflict with the Shariah's Law of inheritance. They deprive heirs of their rightful shares of inheritance. Thus, the Fire of Jahannam becomes their abode. Rasulullah (Sallallahu alayhi wasallam) said:

"He who cuts the inheritance of his heir, on the Day of Qiyaamah, Allah will cut his inheritance of Jannat." That is, he will be deprived of Jannat and dispatched to Jahannam.

Questions and Answers

THE MAJLIS Q & A
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Q. What is the status of the Athaan which is called with the words: *Salloe fi buyutikum* (Perform Salaat in your homes)?

A. The addition to the Athaan in the current shaitaani context is bid'ah and not permissible despite this statement mentioned in the authentic Hadith.

Q. Are Madrasah teachers entitled to salaries for the lockdown period in which they did not teach?

A. The teachers are entitled to wages for only the period they teach. However, the satanic oppressive circumstances of the government should be taken into consideration. In view of the current fitnah of Satanism and oppression, morally they should be paid.

The same applies for employees in all other domains of trade and commerce. However, this moral requisite excludes the miscreant and munaafiq imaams who had closed the Musajjid even before the government initiated its oppression. Such munaafiqeen should be given the boot.

Q. I am a regular contributor towards the maintenance of our Masjid. The Masjid's committee had closed the Masjid a few days before the lockdown. Most of the musallis are offended and have refused to donate towards the Masjid's expenses. The committee is now appealing for funds. Is it proper to refuse donating?

A. Give the committee the boot. Not only is it proper, in fact it is incumbent to withhold contributions. The Munaafiq committee should not be given any donations. The committee should be disbanded by the musallis, and they should appoint their own committee to run the affairs of the Masjid.

Q. Is Salaat with a mask valid?

A. Salaat with shaitaan's niqaab is not valid.

Q. Until what time is Fajr Salaat valid? If it has become very light, will Fajr be valid?

A. Fajr Namaaz will be valid right until the very last minute before sunrise. As long as the sun's upper circumference is not visible, Fajr Salaat will be

valid regardless of how light it may be.

Q. In Islam what is the status of public servants who extract taxes from the people?

A. Public servants, from the highest to the lowest, are frauds, crooks, scoundrels and contemptible highway robbers who loot the wealth of the nation. They are the scum of humanity.

Q. Here in England the ulema have no backbone to stand up and protest to the government and seek concessions for re-opening the Musajjid. There is also a new bid'ah of performing Salaat by following an imam via audio, video etc. Is such Salaat valid?

A. The molvis in the U.K. are the worst bootlickers. They are juhala, not ulama. The mock 'salaat' is not valid. In fact it is kufr. It is haraam to participate in such a kufr mockery.

Q. In our town all the Musjids are close. What do we do?

A. If the Musjids are closed, then you have no option but to perform Salaat at home. Allah Ta'ala will reward you according to your niyyat. We are engulfed by fitnah, and the worst fitnah is these munaafiq molvis and zindeeq doctors who have rejected Islam. They are a greater fitnah than the virus. They are vermin and scoundrels of the worst kind.

Q. Is it permissible to close the Musjids because of the corona virus?

A. It is haraam to voluntarily close the Musajjid. If the government closes the Musajjid, then you have no option but to perform Salaat at home or anywhere else where a Jamaat takes place.

Q. While I am in Salaat, sometimes my mother calls me. What should I do?

A. If you are performing Nafil Salaat, and your mother calls you, then you should break the Salaat and answer your mother's call. Thereafter repeat the Salaat. If it is Fardh Salaat, and there is no urgency in her call, then complete the Salaat.

Q. In these times of trial, many Muslims are performing Jumuah at their homes. A few brothers congregate. Is the Ju-

“LA ADWAA”

DISEASE IS NOT CONTAGIOUS

There exists *Ijma'* of the Ummah on the correctness and validity of Rasulullah's pronouncement. No authority of Islam had ever dared to reject Rasulullah's '*La Adwaa*' pronouncement which explicitly negates the mushrikeen-kuffaar concept of contagion. Any Muslim who entertains the slightest doubt in this regard should make his way to Hell, which is the pathway in life for the Zanaadiqah and the Munaafiqeen. Total and blind *yaqeen* in every aspect of the Deen is imperative for the validity of Imaan.

"It is not permissible for any Mu'min nor any Mu'minah when Allah and His Rasool have decided an issue that they have any choice in any of their affairs. (Therefore) whoever disobeys Allah and His Rasool, verily he has gone astray manifestly." (Al-Ahzaab, Aayat 36)

'Social contact' does not transmit diseases. This is the Islamic concept stated with

clarity by Rasulullah (Sallallahu alayhi wasallam). When Rasulullah (Sallallahu alayhi wasallam) said: '*Laa adwaa*', a Bedouin said: '*O Rasulullah! My camels in the desert are (healthy) like wild bucks. When a scurvy camel mingles with them, they all become scurvy.*' The mushrikeen held the same belief as the atheists of today regarding diseases being contagious. In refutation of this corrupt belief, Rasulullah (Sallallahu alayhi wasallam) asked the Bedouin: '*Who infected the first camel.*' That Being who gave the disease to the very first camel, is the One Who gives the disease to the others. While Allah Ta'ala directly caused the disease to infect the first one, He uses this one as the worldly vehicle to transmit the disease to all those whom He has earmarked. Without Allah's command, the disease will not befall those who have not been destined to contract it. Thus the vast majority of the population generally remains unaffected.

muah Salaat valid?

A. Perform Jumuah but with the door open. If this is not possible, then perform Zuhr.

Q. A father favours one son more than the other son, hence he gave the son substantially more money. The other son feels deprived and was disrespectful. He claims that his father is unjust in discriminating between his two sons. What is the Shariah's view in this matter?

A. The son has no claim against his parents even if they had been unjust by preferring the other children more than him. The son is in total error and his reaction is grossly insolent. He has to accept whatever distribution of money, etc. his father has made to the other children. If he has erred or has acted unjustly, he will have to answer to Allah Ta'ala. But the son has absolutely no claim. On the contrary he should repent and seek forgiveness from Allah

Ta'ala for his attitude of ingratitude and ill-feeling towards his father.

Q. What is the Shariah's verdict regarding Aafiyah healing and similar other therapies?

A. All these confounded therapies vacillate between nonsense and kufr. Stupid people visit these counsellors who dispense stupid, money-making 'therapies'.

Q. Bakr wants to purchase a service costing R5,000 from Zaid. However, Zaid knows that a R1,000 service is sufficient for Bakr and there is no need for him to purchase the more intensive service. To make more money, however, Zaid still sells the R5,000 service. Bakr, none the wiser, is happy with his purchase. Ultimately, the net impact for Bakr is that his return on investment is less. Was Zaid sinful? What is the Tawqa and ethical requirement of Zaid in this scenario?

Questions and Answers

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A. Yes, Zaid is sinful. With deceit he harmed a Muslim. Rasulullah (Sallallahu alayhi wasallam) said: "You have not accepted Imaan as long as you do not love for your brother what you love for yourself." Zaid's greed and act are haraam.

Q. Zaid charges clients an hourly rate. Prospective clients are informed upfront of the rate amount and are also provided an estimate for the number of hours. Zaid can approach a task in two different ways. Whether he chooses the long way or short way, the end result is practically the same. He purposely chooses the long way so he can charge much more. Because clients accept the hourly rate and estimate upfront, he does not feel any deception is involved. Is Zaid correct? What is the Tawqa and ethical requirement of Zaid in this scenario?

A. It is not permissible for Zaid to deceive people in this manner. Both Taqwa and Fatwa require that Zaid be honest and not harm people deceitfully.

Q. The Majlis has branded some Ulama as munaafiqs. Is this in the literal meaning? Will Salaat behind them be valid?

A. We label them with the literal meaning of the term. Salaat is not valid behind these munaafiq scoundrels. Any Muslim who suffers the misfortune of entrapment in Salaat behind the Munaafiqs, should compulsorily repeat the Salaat.

Q. Is it permissible to sell darts, table tennis balls, soccer balls, cricket bats?

A. It is not permissible to sell darts, table tennis balls, soccer balls and all instruments of kuffaar sport.

Q. I inhaled some smoke unintentionally. Do I have to make qadha of the fast?

A. Unintentional inhaling of smoke does not break the fast.

Q. I slept during the state of Hadhth-e-Akbar and missed Sehri. Was my fast valid?

A. The fast is valid even if one sleeps in the state of Hadhth-e-Akbar although it is necessary to immediately take ghusl.

Q. I have been told not to shake hands with a sick person because of the fear of contracting the covid disease. Is this advice valid?

A. If today you refuse to shake hands with a sick person because of what these filthy atheists say, then you will lose your Imaan. Abstention from mu-saafahah on the basis of the belief that it spreads disease is KUFR.

Q. How should a new Muslim perform Salaat when he is unable to recite anything from the Qur'aan?

A. It is incumbent that he memorizes immediately Surah Faatihah and at least three other verses. However, as long as he is unable to recite anything from the Qur'aan, he may recite Subhaanallaah at least three times in every posture. In Qiyaam he may also recite Bismillaahir Rahmaanir Raheem thrice.

Q. Is the Islamic Fiqh Academy of North America a reliable Islamic body?

A. This body is an agent of Iblees. The Fiqh Academy referred to is most unreliable and modernist.

Q. I forgot to recite the Iqaamah. Do I have to repeat the Salaat?

A. If you forgot to recite the Iqaamah before the Fardh Salaat, then there is no need to repeat the Salaat. The Salaat remains valid.

Q. Mufti Ebrahim Desai's fatwas are very accommodating for the covid-19 protocols. He sees permissibility in all the measures introduced for musallis at a Masjid. He cites even the fatwa of Darul Uloom Deoband. Please comment.

A. Mufti Ebrahim Desai is gradually becoming a deviate. We have answered the stupid fatwa from Deoband and others in several articles available on our website. This mufti is a liberal plodding the path of deviation. He has left the fold of the Ulama-e-Haq. He has no perception of the closeness of Maut and the Accountability to Allah Ta'ala, hence his 'fatwas' are zig zag stupidities.

Q. What is Islam's view on quarantine?

A. According to the Qur'aan Majeed, quarantine is haraam.

Q. A Maulana says that there is difference of opinion in digital picture-making, hence it cannot be said that those who take digital pictures are sinful. Is this view correct?

A. Digital picture-making and pictures by any method whatsoever are haraam. Deviates and liberals pipe the theme of 'ikhtilaaf' (difference of opinion). They are deviate, fussaaq morons. Just as there is no ikhtilaaf in all other sins, so too is there no ikhtilaaf in digital picture-making.

Q. Can qadha Qur'baani be included in an animal of seven shares. Will one cow suffice for seven years of qadha Qur'baani?

A. A share will not suffice for qadha Qur'baani. A whole animal whether goat, sheep or cow, is necessary.

Q. Is Talaq given via face-book valid?

A. Facebook is an appendage of shaitaan. Nevertheless, the Talaq issued via even this haraam medium is valid.

Q. A Maulana says that during heavy pregnancy a woman may abstain from Salaat and make qadha later. Is this correct?

A. During heavy pregnancy, the woman should make Salaat sitting on a chair, and ruku' and Sajdah should be made with signs of the head. The advice to make Qadha of the Salaat is shaitaani.

Q. A person does not perform the five daily Salaat nor even Jumuah, however, he bought a share in a Qur'baani cow. Is it permissible for me to buy shares in the same cow?

A. If it is known that the person does not perform Salaat, then one should not join with him in making Qur'baani. Although the Qur'baani will be valid, it is not permissible to join with persons who are just like kuffaar. Also, if the intention is to eat meat, then the Qur'baani will not be valid. Therefore, it is best not to join with such persons.

Q. I have drastically cut down on my food-intake. I have read in the Hadith and in Imaam Ghazali's book on the spiritual

GAPS - MOCKERY OF SALAAT

Q. What is the Shariah's view regarding the one or two metre gaps in the Salaat rows due to the coronavirus?

A. The wide gaps intentionally created on account of the bogey disease or a real disease, is in fact an act of kufr. The Sunnat method is discarded on the basis of the advice given by atheists and kuffaar. The Salaat will not be valid. Do not join such a jamaat of clowns making a mockery of Salaat. Perform Salaat alone if a valid jamaat is not available. Insha-Allah, a detailed exposition of this mockery shall be published.

and physical harms of eating much. However, I have lost much weight and I'm feeling very weak. What is your advice?

A. Brother, do not implement rigid and extremely austere methods from books. Always seek advice. The extreme methods of austerity practised by Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the early Muslims are not possible for weaklings of our kind in this age.

For us the advice in the Hadith is to eat less than a filled stomach. Never over-eat. If you follow the methods of the Auliya of former times your health will severely suffer, then you will find difficulty fulfilling even your daily Salaat. Eat well of the bounties of Allah Ta'ala. Abstain from haraam and doubtful foods such as commercially killed carrion chickens, the haraam meat the butcheries sell, and commercially prepared foods containing stabilizers, emulsifiers, gelatine, and E-number ingredients. Eat halaal Tayyib food but do not over-eat.

Q. Why can an arrangement not be made with Uucsa regarding having Eid on the same day?

A. Uucsa is a bogus entity steered by Munaafiqs. The word of fussaaq and non-Muslims is

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not valid in matters of Shar'i import.

Q. A hakeem has prescribed the Pilates therapy as a remedy. Is this therapy permissible?

A. The Pilates therapy is not permissible. It is an Ibleesi trap to ruin one's Imaan. The hakeem has erred by prescribing such dubious therapy.

Q. Is marriage between a human being and a jinn permissible?

A. Marriage between a human being and a jinn is not valid.

Q. If Bismillaah is omitted before the Surah in Salaat, must Sajdah Sahw be made?

A. Reciting Bismillaah before the Surah after Surah Faatihah is valid and permissible although it is not emphasized as a Sunnah. Sajdah Sahw should not be made.

Q. When should the hands be dropped in Janaazah Salaat?

A. In Janaazah Salaat the hands are dropped immediately after the fourth Takbeer, not after the Salaam.

Q. At a funeral, I noticed that some people did not participate in the Janaazah Salaat which was being performed in the Musjid. When asked for their reason, they said that they are Hanafis. Were they correct?

A. Yes, they were correct. Janaazah Salaat for Hanafis is not permissible in the Musjid. Neither the body nor the people should be in the Musjid. Even if the body is outside, the Janaazah Salaat may not be inside the

Musjid.

Q. An old man who died of the covid disease was buried without Janaazah Salaat. His son then performed Janaazah Salaat at his father's graveside. What is the Shariah's procedure in such a case?

A. The whole community is guilty of a very grave major sin for not having performed the Janaazah Salaat of the old man. His son did the right thing. If the mayyit is buried without Janaazah Salaat, then the Salaat will be performed at his graveside.

Q. Is it permissible to comb the hair of a deceased person at the time of making the ghusl?

A. It is not permissible.

Q. Once when I went with a group of boys to swim at a beach, my father reprimanded me and forbade me from going to swim at the beach. Now recently my father passed away. May I go swim at the beach?

A. Since your father had instructed you, do not go to the beach to swim. Disobeying this instruction could lead to some calamity.

Q. All the houses around my house are single-storied. I want to add a top floor on to my house. What is the Shariah's ruling?

A. In the scenario described by you, the windows in the upper floor must be high, that is close to the ceiling to prevent anyone in your house from being able to look into the yard / house of the

neighbours. It is not permissible to install the windows at such a level from which you will be able to look into the premises of the neighbours.

Q. Can Surah Faatihah be recited in Janaazah Salaat?

A. It is not permissible to recite Surah Faatihah in Janaazah Salaat.

Q. What is the status of the Salaat performed behind an Imaam who wears the covid mask whilst leading the Salaat?

A. Salaat should not be performed behind the faasiq, moron imam who dons the nikaab of Iblees. The Salaat will not be valid. The Salaat must be REPEATED.

Q. Uucsa refutes your account about the moon debacle in Brits. Please comment.

A. Uucsa is the agent of Iblees. Don't lend an ear to these vile appendages of shaitaan. They specialize in LIES.

Q. What should I do regarding Takbeer Tashreeq when there is no Jamaat Salaat taking place? I do not attend the haraam / bid'ah prayers they nowadays make in the Musjids.

A. Recite it yourself if there is no Jamaat available. Never participate in the prayers of the new religion in the making – the religion which they will also dub as 'islam'.

Q. My cousin who is in charge of the estate of his deceased father, has as yet not finalized the winding up of the estate. Five years have passed. He has taken over the business of his deceased father. Only he is benefiting from the business, not the other heirs. He sometimes gives us gifts. Is it permissible to accept his gifts. Should we answer his invitation?

A. You should broach the subject with your cousin and politely inform him that as long as the estate has not been finalized it will not be permissible for you to accept gifts from him. The rights of all the heirs are in the business. Do not eat at his house.

The sin is exceptionally grave for mismanipulation of the estate of the deceased. The rights of the heirs are being usurped. This is also Amr Bil Ma'roof which brings in its

SEWER RATS

Q. What is the status of those who spy on Muslims and report to the police when Muslims are performing Salaat in the Musjid?

A. Such rubbishes are among the worst munaafiqeen. They are not Muslims. They will rot even before their bodies will be dumped in their graves. They are more contemptible than sewer rats. Regarding these snitches and others such as the Bogus uucsa Munaafiqs, the Qur'aan Majeed says:

"Who is a greater zaalim (oppressor) than the one who prevents the Name of Allah from the Musaaqid, and he strives in the ruin of the Musaaqid?" (Al-Baqarah, 114)

They are indeed munaafiqs. They have betrayed Allah Ta'ala, the Rasool, the Ummah and Islam. There is no conundrum in their nifaaq and kufr.

wake the offense of people. But be concerned with Allah's pleasure, not the pleasure of people. Warn him of the dire consequences of devouring the rights of the heirs.

Q. I have heard that a person may make waqf of his property for his children. Is this correct?

A. A person may make his / her property Waqf during his / her lifetime for the benefit of their children. But the Waqf must be made during one's lifetime. It cannot be made Waqf after one's death. The Waqf can pass on from generation to generation.

Q. My child was born on Friday at 3 pm. When is the seventh day?

A. The seventh day will be Thursday. The seventh day is always the day before the child is born.

Q. Is there any Sunnah feasting on the seventh day when the baby is named by the Imaam? Does the ceremony have to be in a Musjid?

A. There is no naming ceremony for the child. Neither should such a bid'ah ceremony be in the Musjid nor at one's home. It is bid'ah to have a gathering of

SHAITAAN AS A COMPANION

"Whoever abstains from the Thikr of Rahmaan, We appoint for him a shaitaan who becomes his constant companion." (Az-Zukhruf, Aayat 36)

When people are oblivious of Allah Ta'ala and while indulging in play, futility, jesting and laughing stupidly like kuffaar, then calamity strikes them. It is incumbent to perpetually keep the tongue engaged in Thikrullaah. Rasulullah (Sallallahu alayhi wasallam) said: "Your tongue should remain ever moist with the Thikr of Allah."

We are living in a world

which is a veritable physical and spiritual minefield. Calamities and dangers are encompassing our lives in this world. At every step whether at home or outside, there is danger and calamity stalking. While indulgence in sin and futility invites dangers and accidents, Thikrullaah is a protection.

The danger of accident multiplies manifold in vehicles, especially on the highways. Along the journey people indulge in music, haraam radio programs, unedifying jokes, and laughter oblivious of impending danger and oblivious (ghaafil) of Allah Ta'ala. This is a recipe for accidents.

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people. There is no need for an Imaam. Simply begin calling the child by a name on the seventh day.

Q. How should the Aqeeqah meat be distributed? Must it be cooked and people invited to a feast?

A. The Aqeeqah meat may be distributed cooked or uncooked or it may be kept for one's personal use, or some of it may be given to the poor, relatives and friends. But a feast should not be organized. A feast is bid'ah.

Q. Will a cow be valid for Aqeeqah?

A. A cow may be slaughtered for the Aqeeqah.

Q. Nike is a greek mythological goddess. Is it permissible to wear garments with this logo even if nowadays there is no religious connotation attached to the name?

A. It is haraam to wear clothing with the nike slogan / logo as well as any other logo regardless of there being no religious connotation. Garments with slogans / logos are kuffaar styles which is haraam.

Q. Which commercial ice-cream, biscuits and chocolates are halaal?

A. All commercial ice-cream, biscuits, chocolates and sweets are haraam. Abstain from all these spiritually debilitating items.

Q. Will a share in a big animal suffice for Qadha Qur'baani?

A. A share in a big animal (cow, buffalo) will not be valid for Qadha Qur'baani. It has to be a full animal – a goat or

sheep or a cow or buffalo.

Q. We have our Qur'baani done overseas. If they have Eid a day before us, will our Qur'baani be valid if slaughtered on their first day of Eid?

A. If overseas their Eid is a day before us, then our Qur'baani may not be made on their first day. It should be done on their second day. If the Qur'baani is done when it is the 9th for us, then it will not be valid.

Q. I've noticed that the sun rises in a slightly different location than 6 months to a year ago. Also, now when I check the Qibla using the sun as East it is slightly different as well. I could be wrong or I could be correct regarding where the sun rises from. Is this a small indication that the sun is slowly moving towards the west.

A. No, it is not such an indication. The shifting points in horizons for the rising and setting of the sun have no relationship with the sun rising in the west in the era in close proximity to Qiyaamah. The sun does not rise from the same spot every day. It shifts along the horizon. It is not an indication of the sun moving west. The pattern of the sun's movement along the eastern horizon has always been the natural norm. That is why the Qur'aan mentions east in the plural form (east), i.e. *mashaariq*. The same with the west, i.e. *maghaarib*.

Q. Is it correct that when a man has multiple wives then the daytime belongs to the wife whose night it happens to be? I

CONCENTRATION

Q. I am unable to concentrate in Salaat. My mind wanders to numerous worldly things. What should I do to gain concentration?

A. Abstain from sin and futility, and increase Thikrullaah. Concentration in Salaat depends on one's life style. A person who for example indulges in haraam internet, facebook, etc. or consumes doubtful and haraam food, or oppresses oth-

ers, or does not pay his creditors, etc., etc. should not expect the ability to concentrate. Also, how can a man concentrate in Salaat when his eyes and mind are soiled with looking at females or if he uses his tongue for nonsense and haraam? A man addicted to chat-groups should not expect concentration in Islam. There are many factors which contaminate the mind and ruin concentration.

always understood that the husband has the right to decide about his daytimes.

A. The days belong to only the husband regardless of the man having multiple wives. Only the nights belong to the wives.

Q. If one's belief is correct regarding the spreading of disease, namely, that it can spread only with the permission of Allah, will it be permissible to take precautions?

A. As long as the precaution is not in violation of the Shariah, it will be permissible. Almost all the molvis are viewing the issue without understanding and without applying their minds. No one condemns precautions. But if the 'precaution' is violently in conflict with the Shariah and is accepted at the behest of atheists, then it will be satanism and kufr.

Banning and abrogating the Fardh Jamaat and Jumuah Salaat, closing the Musajid and adopting the host of satanic measures at the behest of the atheists are not halaal precautions. All of this is pure shaitaan, hence haraam.

Q. A friend informed me that a shocking news is going round on social media under the caption "Australian and English researchers find traces of cow urine in Indian spices, tooth paste and other edibles". This is really an alarming situation. Muslims should most definitely stay away from all Indian products, Indian Masala and other edibles. What should we do regarding Indian spices, etc.

A. If there is cow urine and perhaps even traces of cow dung in Indian edible products, it will

not be surprising. The cow is one among the myriads of Hindu 'gods'. Everything of the cow is sacred for Hindus. Its urine is holy water and its dung is holy 'food'. Therefore, these impurities are used for gaining blessings. From who? No one knows! Nevertheless, it is illogical to expect Hindus who slaughter Muslims, to abstain from using in their products their holy cow urine and dung. It is indeed surprising that Muslims find it plausible to consume food given to them by Hindus on their holy festival days. Despite being aware of the status of the cow in Hindu eyes, how is it possible for Muslims to consume the food of these najis mushrikeen? Of greater surprise are fatwas which claim permissibility for such contaminated Hindu foods.

Q. We are concerned regarding the prominent islamic school in Durban 'islaahul muslimaat' that is lead by pious Ulama and parda conscious apas. The school has now started having video classes for small girls. Is this permissible?

A. The school you describe as 'prominent Islamic school' is prominent in shaitaan. It is not an Islamic school nor are the molvis pious, nor are the apas purdah conscious. If the molvis running the school of shaitaan were pious, they would not allow themselves to become agents of Iblees. Only the agents of Iblees have halaalized the kabeerah sin of pictures. Being a genuine purdah nasheen lady presupposes Taqwa. The fact that the apas can continue

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CLASSES – ALLAH'S CREATION

The concept of class equality or a classless society is a stupid myth. Allah Ta'ala says in the Qur'aan Majeed:

"We distribute their livelihood among them in this worldly life, and We elevate the ranks of some over others so that some will take others as workers." (Az-Zukhruf, Aayat 32)

Even the Ambiya (Alayhimus salaam) are not equal in status as the Qur'aan Majeed confirms. However, higher worldly status is not a factor for the attainment of

lofty status in the Aakhirat and for Proximity to Allah Ta'ala. The criterion for Closeness to Allah Ta'ala is Taqwa. Allah's proximity is proportionate to the degree of Taqwa. The Qur'aan Majeed states:

"Verily, the noblest among you by Allah are those whose Taqwa is the most."

Closeness to Allah Ta'ala is not related to worldly status. Taqwa is the treasure and consequence of total obedience to Allah Ta'ala - obedience to the Shariah and the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

THE MUSJID - TALK AND LAUGHTER

Rasulullah (Sallallahu alayhi wasallam) said:
"Laughing in the Musjid will be zulmat (darkness) in the grave."

"Conversation in the Musjid devours good deeds just as cattle devour grass."

Numerous among the Ulama and the Tabligh Jamaat are lamentably oblivious of the prohibition of conversing and laughing inside the Musjid. At times their talk is so loud as to be a befitting sign of Qiyaamah.

Rasulullah (Sallallahu alayhi wasallam) said that among the signs of Qiyaamah is that *"voices will become loud in the Musaaqid."*

The worst culprits in this misdeed are the so-called people of piety –

molvis and tableeghis. Even whilst the Athaan is being proclaimed, they continue private discussions right inside the Musjid. Laughter and worldly talk are sacrilegious inside the Musjid.

When even reciting the Qur'aan Majeed loudly in

the Musjid is not permissible when musallis are present, how can indulgence in worldly conversation and laughter ever be permissible? The total indifference in this regard renders these misdeeds *kabeerah (major sins)*.

THE MERCENARY RAAQIS

Q. Are the raaqis of Ben Halima authentic? Is it advisable to be treated by them?

A. A Concerned Brother presents the following analytical criticism of these Devils. His valid and necessary comments are reproduced verbatim.

"Rasulullah (Sallallahu alayhi wasallam) said: **"Seek a fatwa from your heart"**

There has been a great hype around Ben Halima and his ruqya rackets, yet there are simple guidelines given to us by our prophet SAW to be able to smell the stench of fisq and fujoor from a mile away.

Allah is light upon light and everything that Allah has sent down viz the Qur'an is light aswell. The sunnah of our beloved Nabi (Sallallahu alayhi wasallam) is also a tremendous light. So how can one be using the Qur'aan to dispel filth and evil yet, it takes a while or it doesn't work only after treatment of 12 days etc.? The answer is simple when you are truly not asking from Allah and you are indeed working with Shaytaan.

• Ben Halima states that the Prophet never taught us how to do ruqya yet he only said that ruqya that doesn't have words of shirk is permissible. That is a lie, he taught us the muawathatyn to read for all sorts of ailments including jadu and sihr. My

question is .. Is it not that if one denies any part of deen it renders one out of the fold of Islam?

• Ben Halima states that he doesn't work with jinn but all he does is read 'ayna ma takoonu' and Allah summons the jinn for him, my question is that if Allah could summon the jinn for him when he reads "ayna ma takoonu" then why does he not just ask Allah to give all the jinn shahaadah why must he summon them up first and have any interaction with them? Why does he not just read quran as the prophet has done and make intention for dawah and that is the end of it.

• How is it possible that Ben Halima is using the kalaam of Allah, which supposed to attract the noor of Allah and it supposed to attract Allah's angels, then how can it be that Allahs noor is not strong enough to dispel shaytaan at once, why is it that some jinn can still be stubborn around Allahs kalaam and Allahs angels.

• If Ben Halima's work was so pure and clean, all his centres and raaqis were supposed to be places and people of extreme noor there was supposed to be no room even for them dressing their wives up and trying to entice the jinn because Allah is doing the job and Allah is more than efficient in what He does.

• Perhaps, Zakariyya Park madrassah and all

the communities that endorses this filth should truly sit down and think.

• Light and darkness cannot coexist you cannot do haraam and expect a good result out of it.

• You cannot read quran to catch jinn and at the same time be dressed up with perfume, make up and fancy clothes and expect the help of Allah to be there.

• You cannot be a female and catch male jinn in your body and vice versa this is haraam.

• And how do you control what jinn is coming into your body when you catch the jinn?

• You cannot sit outside a club, graveyard and the Eiffel tower and read quran to do jinn busting as Ben Halima states. Those are places where Allah's la'nat is on, that is a place of shaytaan and his allies, so why does Ben Halima need to catch shaytaan and his allies? Does he then interfere with Allah's work, where Allah sends down his la'nat on these people and he busts the shayateen on behalf of these people?

• Shaytaan has outwitted and out smarted many pious people before what makes Ben Halima and his raaqis so sure that they cant be out smarted? Perhaps because they have already been defeated by shaytaan and his allies.

• At Zakariyya Park Madrassah there is so much of filth happening that it is a home for jinn

and shaytaan perhaps the Madrassah has to start understanding who they are affiliated too, and start rectifying the wrong that they are doing and endorsing.

• A place of learning Allahs deen, Allahs kalaam and all the sacrifice of the students who are in the path of Allah was supposed to illuminate the whole world with the noor and beauty of Allahs angels yet, it is a dark place where girls get attacked by jinn and shaytaan how is it possible?

• Perhaps because men teaching na mahram girls and having filthy intentions is attracting the filth of shaytaan and the curse of Allahs angels.

• Perhaps the girls are not dressed appropriately in front of each other and perhaps they do not behave appropriately with one another that they are causing shaytaan to linger on and make waswaas about lesbianism which directly brings the punishment and la'nat of Allah onto every single sponsor, ustaadh, student and parent that sends their students there.

• Perhaps the girls are still indulging in worldly haraams when they go home, like watching tv, movies, listening to music and encouraging one another to also watch and listen to these things and having boyfriends from the boys uloom.

BEWARE OF THE EVIL STENCHES OF WHAT BEN HALIMA POR-

TRAYS ON HIS HARAAM WEBSITES, SEMINARS, BAYAANS IN THE MOSQUE AND HARAAM VIDEOS THAT HE MAKES. BEN HALIMA DOESN'T JUST WORK WITH JINN HE ALSO WORKS WITH SHAYTAAN! SEEK A FATWA FROM YOUR HEART, LOOK AT ALL THE POINTS HE ARGUES AND LOOK AT ALL THE FILTH HE DOES AND THEN YOU WILL UNDERSTAND.

All these points mentioned above are things that invite the curse of Allah and the endorsement of Shaytaan. Don't be fooled by the looks of what you see and the sweet sound of what they are trying to sell you with, all these institutes and ruqya rackets are fraudulent.

NOT ALL THAT GLITTERS IS GOLD, AND NOT ALL THAT SMELLS SWEET IS HONEY.

(End of the Brother's Naseehat)

COMMENT

We are in agreement with the Naseehat proffered by the Concerned Brother.

Do not venture near to these human devils with even a barge pole. Even their shadows should be avoided. The *zulmat* (darkness) of *shaitaaniyat* drips from their faces and snouts.

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THE MUSAAJID

The Musaaqid are the noblest and most sacred places on earth according to Rasulullah (Sallallahu alayhi wasallam). The Musaaqid plots of land will be annexed to the land in Jannat on the Day of Qiyaamah. While the Musaaqid are the best of lands, Rasulullah (Sallallahu alayhi wasallam) said that the vilest places are the malls and marketplaces.

The malls and market places are the haunts of the shayaateen. While munaafiqs in the Muslim community have been campaigning for the closure of the Musaaqid and the banning of Salaat in the Musaaqid, they wholeheartedly accept the malls and the haunts of the devils.

"Who is a greater zaalim (oppressor) than the one who prevents the Thikr of Allah in the Musaaqid (and added to this villainy) he strives in the destruction of the Musaaqid?" (Al-Baqara, Aayat 114)

Fardh Salaat is Venue-Dependent

Arguing that it is not necessary to perform Fardh Salaat in the Musjid, a munaafiq miscreant avers:

"Allah has not decreed the compulsion of the venues of salah....This obligation is not venue-dependent...."

This is another rotten stupidity of the juhhaal and munaafiqeen. The contrary is the truth. Allah Azza Wa Jal has in fact commanded the compulsion of the venues for the daily Five Fardh Salaat, Jumuah Salaat and Eid Salaat. Juhhaal bereft in entirety of valid Islamic Knowledge are capable of proffering such blatantly stupid claims.

The Five Fardh Salaat

with Jamaat in the Musjid is Waajib. Jumuah Salaat in the Musjid is Fardh. Eid Salaat in the Musjid/Eidgah is Waajib. Those who discard this Waajib injunction pertaining to the Musjid venue are among the worst fussaag who are in line for severe punishment. Regarding those who do not observe the Waajib injunction of performing Salaat in the Musjid, Rasulullah (Sallallahu alayhi wasallam) said:

"I take oath by the One in Whose control is my life! Most certainly, I had resolved to command the gathering of firewood. After it has been gathered, the Athaan shall be given. Then I shall com-

NO NEED FOR FEAR AND DESPONDENCY THIS IS THE MESSAGE FOR ONLY THE MU'MINEEN

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) narrated:

"One day while I was (walking) behind Rasulullah (Sallallahu alayhi wasallam), he said: 'O boy! Guard Allah for then He will guard you. Guard Allah then you will find him in front of you. When you ask (for anything), ask Allah. When you seek help, seek help from Allah. Know that if the entire Ummah (the whole world) unites to benefit you in any way whatsoever, they will not be able to benefit you ex-

cept in the measure prescribed by Allah for you. And, if they unite to harm you in any way whatsoever, they will not be able to harm you in any way whatsoever except as prescribed by Allah for you. The Pens have been lifted and the Pages (the ink thereon) have dried."

i.e. Everything down to the most infinitesimal particle has already been decreed. This is Taqdeer.

Whatever fitnah, plots and satanism are engulfing the world today should not be feared. The-

se developments should not create despondency. Everything operates within the confines of the prescribed limits of Allah Azza Wa Jal. He is in control and command.

The obligation of the Mu'mineen is to turn towards Allah Ta'ala with Taubah (Repentance), to renew the Pledge of Obedience and to submit fully to His Shariah and to adopt the Sunnah of Rasulullah (Sallallahu alayhi wasallam). This much is incumbent on the Mu'mineen.

mand a person to lead the Salaat. He will then lead the Salaat while I shall proceed to those people who are not present for Salaat (in the Musjid). Then I shall burn down their houses."

(Bukhaari and Muslim)

Commenting on this Hadith, Mullah Ali Qaari says: "The imperative importance of Jamaat Salaat in the Musaaqid can be adequately gauged. Just ponder with what emphasis the warning of Divine Punishment has been sounded for those people who absent themselves from the Musaaqid for Jamaat Salaat without valid reason.

Rasulullah (Sallallahu alayhi

wasallam) himself had decided such severe punishment for those who abstain from the Musjid for the Fardh Salaat."

Another Hadith in Muslim states:

"A blind man came to Nabi (Sallallahu alayhi wasallam) and said: 'O Rasulullah! Verily, I do not have a guide to lead me to the Musjid.' He then sought permission for abstention. Rasulullah (Sallallahu alayhi wasallam) granted the concession. As he departed, Nabi (Sallallahu alayhi wasallam) recalled him and asked: 'Do you hear the Athaan for Salaat?' He said: 'Yes.' Then Rasulullah (Sallallahu alayhi

wasallam) said: 'Then answer!'"

The blind man was ordered to attend Jamaat Salaat despite not having a guide to lead him to the Musjid.

From these narrations the compulsion of performing Fardh and Jumuah Salaat in the Musjid can be easily comprehended. There is no difference of opinion in Islam on the imperative importance and incumbency of Jamaat Salaat and Jumuah Salaat in the Musjid. Thus, the Fardh, Jumuah and Eid Salaat is **Venue-Dependent**. The Zindeeq's claim is thus palpable bunkum to be dismissed with contempt.

GHUSL TO A DISMEMBERED BODY

Q. How must ghusl be given if only part of the body is found?

A. Ghusl will not be given if only the head is found. It will be wrapped

in a cloth and buried.

If half of the body is found with the head, ghusl will be made. If half is found without the head, ghusl will not be made. If less than half of the body is found, ghusl will not be given even if it is with the head.

THE MERCENARY RAAQIS

(Continued from page 6)

These agents of shaitaan with their money-making *amaliyaat* will drive you into paranoia. It is not permissible to visit these Satanists who beguile the

ignorant masses by mis-manipulation of the Qur'aan Majeed. Meanwhile these bogus characters have become millionaires by fleecing the gullible ignoramus.

"FLU OR PLAGUE"

One of the Wives of Rasulullah (Sallallahu alayhi wasallam) said: "O Rasulullah! During the night I heard you making a dua. Rasulullah (Sallallahu alayhi wasallam) said: "Verily, I supplicated to Allah that my Ummah should not be destroyed by means of famine. This was granted to me. And, I supplicated that internecine warfare should not plague

my Ummah. This was denied to me. Then I said: 'In that case, Flu or Plague (thrice).'"

Muslims should now understand well that whether it is a flu or a plague which wrought mass destruction with millions perishing, for the true Mu'mineen it is a blessing and the means of Shahaadat while for the kuffaar and Munaafiqeen, and the villainously evil fussaag / fujjaar Muslims, it is an Athaab.

'HUMANITY' BEFORE ISLAM?

SECULAR SCHOOL AND IMAAN

Many Muslim pupils attending secular schools are complaining about the un-Islamic impositions of the schools. Some claim that certain schools do not permit Muslim boys keeping beards. They are forced to shave their beards. Some claim that school authorities are compelling both Muslim boys and girls to wear ties. It is also claimed that in some schools Muslim girls are not allowed to wear long pants. Another charge is that some schools, especially the previously white schools, are refusing to allow Muslim boys to attend Jumuah Salaat. Music is also enforced in some schools.

Pupils have written to the Ulama seeking guidance and requesting that the matter be taken up with the relevant department. Pupils complain that freedom of religion which is supposed to be enshrined in the constitution of the 'New South Africa' does not exist in reality.

THE ULAMA

While secular education is permissible, the environment and institutions in which secular education is being imparted are evil, immoral and totally negatory of Imaan and Akhlaaq. Thus, according to the Ulama it is not permissible for Muslims to attend these un-Islamic secular educational institutions. It is therefore improper for the Ulama to take up cudgels with the school authorities in an endeavour to acquire concessions for Muslim children. Such an endeavour is tantamount to the acceptance of the kufr environment and encouragement offered to Muslim children to attend such schools.

COMPULSION?

Muslim pupils and some of their parents are contending that the children are being forced by the schools to act in conflict with Islam. This contention is false. Ikraah (compulsion) in Shar'i terms, which legalizes the commission of haraam refers to such a degree of compulsion which threatens life or limb. If the one

who makes the threat is capable of inflicting injury to life or limb, the threat is regarded valid in the Shariah and the element of compulsion is established. In such circumstances it becomes permissible to participate in even unlawful acts. But in so far as the school's un-Islamic rules and norms are concerned, there is absolutely no such threat. It is thus false to claim that Muslim pupils are being forced to act in conflict with the Shariah.

THE CHOICE

Muslim pupils have a simple choice – Imaan or kufr. The choice is not related to any such compulsion which threatens life or limb. The pupil has to choose between the observance of Allah's Law and expulsion from kuffaar school. If Imaan has reached such a low ebb that shaving the Waajib beard or wearing the kufur tie or abandoning Hijaab or abstaining from the Fardh Jumuah Salaat is tolerated and accepted for the sake of remaining in the evil school environment, then such a Muslim who hovers on the brink

of kufr has no right to ask the Ulama to intervene on his/her behalf and to stupidly fight with the school authorities.

The Shariah's demand is simple and clear. The Muslim is not allowed to perpetrate haraam and evil for the sake of monetary and worldly gain when such worldly acts are not imposed on one. That Muslim who shaves his beard or who abandons Jumuah Salaat for the sake of secular education deserves to be flogged. The Shar'i injunction of Ta'zeer (flogging) becomes applicable. Such a traitor cannot be aided and encouraged to remain in the evil school environment. His/her presence at such a vile, un-Islamic place will only further jeopardize his/her Imaan.

Muslim pupils should hang their heads in shame for their spineless attitude. Their cowardice is despicable. Kuffaar pupils go on rampage, smash their food against walls, damage school property and run havoc causing chaos in the schools when their lowly nafsani desires are not satisfied by the school authorities. Yet, here we have Muslim pupils who lay claim to Imaan, but who sheepishly and traitorously submit to the demands of kufr.

EID ON DIFFERENT DAYS

Q. What does the Shariah say about having Eid on different days?

A. Eid on different days is valid and permissible. As far as the masses are concerned, they obviously are not in a position to make a determination on this issue. They have to follow the Ulama on whom they have confidence. Provided that the Ulama are true Ulama, not deviates such as those who oppose the opening of the Musaajid and in-

While we do not advocate the vandalism by non-Muslim pupils, we must say that it is Fardh on Muslim children to honourably choose expulsion from secular school. It is haraam for them to commit the kabeerah sins of shaving the beards, wearing ties, abstaining from Jumuah Salaat and abandoning Hijaab. On the Day of Qiyaamah they will not have a valid reason to vindicate their acceptance of kufr acts imposed on them at kuffaar school. Such impositions are not accepted as Ikraah by the Shariah. The acceptance of such impositions is by the voluntary consent of a Muslim. Expulsion from kuffaar school is NEVER compulsion in the Shariah. Expulsion is or should be welcome and considered a windfall of a Ni'mat from Allah Ta'ala.

If Muslim pupils in kuffaar schools have any respect for Islam – if they have any Imaani honour and valour, they will not behave like sissies seeking the protection of their mother's aprons. They should act like Muslim adults, for that is exactly what they are. They are fully accountable for their acts of omission and commission.

May Allah Ta'ala grant them the understanding of Imaan.

dulge flagrantly in fisq and kufr, then people should follow those on whom they have confidence. It is not permissible to follow deviates. Even ordinary people possess sufficient brains to understand that molvis and sheikhs who have opposed the opening of the Musaajid and who insist 'religiously' and doggedly on observing the haraam protocols of the atheists in the Musaajid, are akin to kuffaar. It is not permissible to follow them.

"CROOKED METERS"

Q. Our town is situated in Kwa Zulu Natal. We have Two Mosques in our town. Lately, our Jamaat has installed pre-paid meters. These meters have been "DOCTORED" to under register usage. In other words it means "STEALING" electricity. The officials of the Jamaat and some ALIMs also installed these crooked meters. It was pointed out to the official's that these meters are crooked meters. They argue that there is nothing wrong with it. Who is responsible for this 'SIN and DISGRACEFUL ACT'. We are Praying and making DUA'S in buildings with stolen electricity. Our chairman of our Jamaat is a GRAND MUFTI.

A. The conduct of the Jamaat officials and the Aalims is improper. It can bring disgrace in its wake. While they should desist from such actions which

can bring disgrace to them and the community, in terms of the Shariah it is wrong to say that the electricity is stolen. There are principles of the Shariah of which you are unaware. There is a context for the operation of the masaa-il.

Yes, it is proper to say that the authorities of all tiers of governments are crooks, frauds, and highway robbers who fleece the citizens. They pillage and plunder the treasury in which they hold the money of the public – money usurped from the citizens, and used to fatten and drunken themselves with such stolen money while the populace grinds in suffering under the yoke of constantly increasing taxation and a plethora of other unjust monetary impositions with which the scoundrels bludgeon the suffering taxpayers.

Your prayers and duas will not be adversely affected by the conduct of the Jamaat officials.

MUFTI TAQI'S DEVIATION

Question:

Is the following view of Mufti Taqi correct:

According to him if the Muslim ruler in a Muslim country suspends Jumuah prayers because of some strong reason such as a medical reason or something like it, then the ruling of the Sultan applies. He says that it is written in Fataawa books such as Alamghiri that if the Muslim ruler suspends Jumuah prayer, then you have to pray Zuhr at home. Only those people are allowed to pray Jumuah at home who are living in non-Muslim countries where Jumuah is suspended at Masjids." Is this view correct?

ANSWER

Mufti Taqi has taken up residence in the domain of *dhalaal* (deviation) hence he has become adept in issuing one cent bunkum fatwas which he substantiates with Fiqhi and Hadith

texts by misinterpretation to suit the whims of kuffaar rulers with whom he associates and whom he bootlicks.

The texts in Alamghiri and other Kutub are not applicable to the kufr scenarios prevailing today in the context of the virus plot of the kuffaar.

Pakistan has a decidedly kuffaar government. This kaafir government is not like a Sultan who governs by the Shariah. Furthermore, never in Islam's history has any Sultan abolished Jumuah Salaat. No Sultan has suspended Jumuah as Mr. Taqi seeks to convey by deception to the ignorant masses.

Mr. Taqi is satanically mis-applying the text of Alamghiri to provide kufr cover for the kufr shenanigans of the Pakistan government regarding the current virus panic. While according to the Shariah the kufr decree of the government has no validity,

people will automatically abstain from Jumuah, not because of obedience to the kuffaar government, but on account of fear for the brutal persecution and oppression which will follow in the wake of defying the evil rulers whom Mr. Taqi is supporting at the cost of ruining his Imaan.

There is no need for a fatwa to convince people to abstain from Jumuah in Napakistan or in any other country where Jumua has been banned, Fardh Salaat has been banned and the Musajid closed down. A fatwa to abstain from Jumuah is superfluous and stupid. People of their own accord will not go to the Musajid for fear of the brutality of the oppressive rulers and tyrants.

The motive of these munaafiq molvis and stupid once cent 'muftis' for issuing fatwas to justify abstention from Jumuah and Fardh Salaat in the

Musjid is only to curry favour with rulers and governments. They most disgracefully lick the boots of the kuffaar for the attainment of despicable nafsani objectives.

The 'medical' reason posited by Mr. Taqi is satanically spurious. There is absolutely no Shar'i validity for this bunkum reason urinated into the brains by the devil.

The suggestion to perform Zuhr is another stupidity. Every Muslim, even the fussaaf and fujjaar, with the exclusion of the zindeeqs and munaafiqeen, is aware that when he is compelled by governmental oppression to forego Jumuah, he has to perform Zuhr since there is no other alternative.

The stupid, kufr avowal that *"only those people are allowed to pray jumuah at home who are living in non-Muslim countries where jumuah is suspended at Masjids"* clearly displays the malfunctioning of Mr. Taqi's

brains.

In Pakistan/Napakistan where Jumuah has been banned by the kuffaar government on account of the virus bogey, the kuffaar rulers have done so in submission to their kuffaar, conspiratorial masters. So far, the haraam kufr order is the closure of the Musjids. The law has not banned performance of Salaat – any Salaat – at home. It is therefore satanically stupid for Mr. Taqi to claim that Jumuah Salaat while valid in homes in non-Muslim countries will not be valid in Pakistan. He displays egregious stupidity in this satanic 'fatwa'.

Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, I fear for my Ummah, the aimmah mudhilleen."

In another narration, our Nabi (Sallallahu alayhi wasallam) expressed greater fear for these deviate muftis and molvis – greater than fear for even Dajjaal.

THE ULAMA-E-HAQQ

"There will always be a (small) group (of Ulama) in my Ummah who will fight on the Haqq until the command of Allah arrives (i.e. until Qiyaamah). Those who oppose them will not be able to harm them."

ONLY SABR & RIDHA'

Since the Athaab of Allah Azza Wa Jal cannot be escaped, the Imaan of Muslims does not constrain them to adopt the methods and measures of the panic-stricken kuffaar and munaafiqeen. For the Mu'mineen the measures are *Sabr* and *Ridha'*. They are aware of the lofty ranks of Shahaadat awaiting them in Jan-nat.

This 'small' group of Ulama-e-Haqq is the Vanguard of Islam. This *Taa-ifah Min Ummati* is the Divine Institution established by Allah Azza Wa Jal to guard and defend the Deen of Islam against the satanic depredations of the multitudes of zanaadiqah, munaafiqeen and murtaddeen which cluttered every era of Islam's history. Allah Ta'ala states in the Qur'aan Majeed:

"Verily, We have re-

CARRION!

For those who devour and enjoy halaalized carrion chickens and carrion meat, the Qur'aan Majeed proffers the following naseehat:

"Say (O Muhammad!): Khabeeth (filth/impurity/rot/carrion) and Tayyib (pure and wholesome) are not the same even if an abundance of filth

vealed the Thikr (the Qur'aan, the Deen), and verily We shall be its Protectors."

For guarding His Deen, Allah Ta'ala has created the Ulama-e-Haqq, hence this Divine Institution will remain until the Day of Qiyaamah. All the Zanaadeeq and Munaafiqeen of the world will not be able to eliminate this Institution of the Ulama-e-Haqq regardless of all their bootlicking of the governments, rulers and other satanic forces.

seems pleasing to you. Therefore, fear Allah, O People of Intelligence so that you attain success." (Al-Maaidah, Aayat 100)

Only those who have sound Imaan are people of Intelligence. The abundant consumption of carrion has ruined the intelligence and Imaan of most Muslims. Even those who have some inhibition for

FOREIGN CURRENCY RIBA

Q. I was approached by two Muslim businessmen to join up with them and others in a partnership to offer genuine Islamic finance and Islamic loans. The plan works like this: The two gentlemen will offer finance and loans on a private basis to Muslims by advancing a loan/finance in rands and taking some asset as a security. The debtor is required to pay back in a mutually agreed upon number of dollars which significantly exceed the market value of the rands

loaned. The amount is specified at the time of the deal. At the time of payment if the debtor is not able to acquire dollars he is free to pay back the market rate in rands on the date of payment.

A. The deal described by you is plain Riba. It is stupid, to say the very least, to describe this plan as 'Islamic finance'. One currency may be sold for another currency, but it must be a cash deal and both parties must compulsorily take possession. Any mutually arranged rate may be fixed. There is no incum-bency to accept the bank rate.

haraam, also indulge in devouring *khabeeth* / *impurity*. All halaalized commercially-killed chickens and meat are *khabeeth*. Therefore abstain and purify your Imaan in preparation for

the Meeting with Allah Ta'ala.

Filth is never food for Muslims. Only vultures are nourished by carrion. Muslims today have degenerated to a lower ebb than even vultures.

Q. I heard a lecture wherein the speaker said that the 'Jews' were first referred to as the Bani Israel but those elites who eventually changed the Torah were later known as Jews. Was this similar to that of Christianity in the sense that they were first Muslims then as the scripture changed they became known as Christians? Please clarify and advise what to tell a Christian who is saying that Judaism was there before Isa (alayhis salaam) came.

A. The Jewish nation is Bani Israaeel. Even after they interpolated and mu-

BANI ISRAAEEL

tilated the Tauraah, they remained Bani Israaeel. Even the Christians in the early days were Bani Israaeel. Nabi Isaa came to Bani Israaeel. However, the followers of Nabi Musaa (Alayhis salaam) from Bani Israaeel are called Yahood (Jewish) even the sincere ones who were great Ulama and Auliya as the Qur'aan makes it clear.

From Bani Israaeel, the followers of Nabi Isaa (Alayhis salaam) are called Nasaara.

The name 'christian' is

a fabrication of non-Bani Israaeel, westerners. Westerners - those who are not Jews - have coined the term 'Judaism'. The religion of Nabi Musaa (Alayhis salaam) and of all the Ambiya was always Islam.

There is no contention in the fact that Nabi Musaa (Alayhis salaam) appeared before Nabi Isaa (Alayhis salaam). It is therefore correct that the Islam propagated by Nabi Musaa (Alayhis salaam) to which westerners refer to as 'Judaism' was be-

fore the advent of Nabi Isaa (Alayhis salaam).

Yahood is a race/nation. This nation is called Bani Israaeel. Hence all Yahudis (Jews) regardless of the religion and ideology they follow are Bani Israaeel. Even atheist Jews are Bani Israaeel. Those Jews who embraced Islam at the hands of Nabi Isaa (Alayhis salaam) are called Nasaara by the Qur'aan. However, the term Nasaara is not restricted to only Jews who followed Nabi Isaa (Alayhis salaam). It refers

to all people of any nation who followed Nabi Isaa (Alayhis salaam).

The term 'Yahudi' is also used in the Qur'aan for only the followers of Nabi Musaa (Alayhis salaam). It is used to distinguish between the followers of Nabi Isaa (Alayhis salaam) and Nabi Musaa (Alayhis salaam). In this regard the Qur'aan Majeed states:

"Ibraaheem was neither Yahudi nor Nasaara. But, he was an uprighteous Muslim. He was not among the mushrikeen. (Aal-e-Imraan, Aayat 67)

THE STILL-BORN CHILD

1. If the foetus has developed any human parts, eg. Hand, finger, nail, hair etc. It will be regarded as a child. This foetus will be given ghusal, wrapped in a cloth without observing the Masnoon kafn and buried in the normal Masnoon way. However, Janaazah Salaat will not

be performed.

2. If the foetus has not developed any human organ, it will not be regarded as a child. There is no ghusal, no kafan and no Masnoon dafan (burial) for this foetus. It shall be wrapped in a cloth and buried.

3. If a fully-formed child is born dead, it will be

given ghusal and wrapped in a cloth and buried in the usual way without performing Janaazah Salaat.

4. If the child is born alive, but dies immediately on birth, it will be treated in exactly the same way in which a mayyit is treated. All Shar'i rites are applicable to it. (Kitaabul Janaa-iz)

THE WORLD - THEIR ONLY OBJECTIVE

(Continued from page 1)

Regarding this fossilized state, the Qur'aan Majeed says:

"Their (physical) eyes are not blind, But the eyes within the breasts (hearts) are blind."

Only adherence to the Sunnah and observance of the Shariah will open the blinded eyes of the hearts.

HARAAM MATRIMONIAL AGENCIES

Q. The current rishta (arranging marriage partners) culture scares me. All the ladies claim that to find a good life partner photos must be sent to various matrimonial and profiles must be created. It scares me greatly to think that my daughter who has never as much as uploaded a whatsapp picture must send her photos to 100s of strangers in a bid to finding a life partner. Coming from a small town with hardly any Muslims around me I'm in an absolute dilemma. Please can the Ulama guide me with some duas. What should I do? I need advice.

A. These marriage-making forums are all shaitaani devices and traps to ruin the akhlaaq (morality) of Muslims. All activities of these shaitaani agencies are immoral and haraam. It is shameless and immoral for a Muslim female to prostitute herself on these satanic media. Understand well that marriage

like Rizq has been pre-ordained and determined by Allah Ta'ala. Just as it is haraam to pursue one's Rizq in haraam ways, so too is it haraam to make haraam endeavours for marriage. These internet agencies are vices of Iblees.

Do not fall in the satanic trap of these ladies who are inviting you and your daughter to haraam. Rasulullah (Sallallahu alayhi wasallam) said that women are *Habaailush Shaitaan* (The Traps of Shaitaan). Iblees has harnessed these wayward women into his plot for ruining the morals of others.

Be contented with lawful, discreet endeavours and with dua. Make dua and adopt Sabr. Whatever Allah Ta'ala has set out in a person's Taqdeer will happen. No one can prevent or thwart it. After every Salaat recite the first Aayat of Surah Nisaa' thrice, and supplicate to Allah Ta'ala. Also remember, that indulgence in haraam, especially such haraam as facebook, instagram and gheebat whatsapp groups negates *qubooliyat* (acceptance of dua).

KHUNTHA MUSHKIL

A hermaphrodite or a person with both male and female sexual organs is termed *Khuntha Mushkil*. It is not permissible to effect ghusal to the mayyit if the person is a *Khuntha Mushkil*. Tayammum should be effected.

Khuntha Mushkil is a per-

son whose sex cannot be determined on account of both sex organs being equally functional. If any one organ has greater dominance, the person will be classified accordingly and will then not be *Khuntha Mushkil*, e.g.. If the male organ only functions or is more functional than the female organ, the person will be classified as a male or vice versa.

(Kitaabul Janaa-iz)

JAMM GHAFEER

Q. A Mufti presenting the Urdu booklet, *Rooyat-e-Hilaal of Mufti Muhammad Shafi (Rahmatullah alayh)*, argues that since the condition of *Jamm Ghafeer* has not been satisfied by the sighting of the moon in the town of *Grobber-shoop*, it was incorrect to have celebrated Eid on Friday 31 July 2020. What is the response?

A. The Urdu booklet, *Rooyat-e-Hilaal*, is well-known to us. Alhamdulillah, we are aware of the *ahkaam* and *masaa-il* ex-

plained in the booklet. But every word in the booklet is not necessarily applicable to our context. There are circumstances which have to be taken into account, and decisions have to be made on the basis of the Ahaadith and the principles formulated by the Fuqaha. Our Taqleed is not of the *jumood* (fossilized) kind. Those with fossilized brains while themselves are lax on the Sunnah, adopt *jumood* on Fiqhi masaa-il when it suits their nafs. The mufti is of this kind. He is another moron 'mufti' which the Fuqaha describe as *mufti maajin*.

Insha-Allah, when time permits and if Allah Ta'ala grants us the taufeeq, we shall elaborate in greater detail on this issue.

THE UMMAH – A MISDIAGNOSIS

Question: Please comment on the following advice of Hadhrat Maulana Sayyid Abul Hasan Nadwi (Rahmatullah alayh):

“If political understanding is not created in the Muslim Ummah, then what will happen in this land (i.e. India)?”

Besides the five times Salaat, if the nation is induced to be 100% observant of even Tahajjud Salaat, but there is no awakening in them of political understanding, and if they are not made aware of the conditions of the country, then it is quite possible that, leave alone Tahajjud, that even the five daily Salaat will be prohibited.”

How should this advice be interpreted?

ANSWER

The advice of Hadhrat Maulana Sayyid Abul Hasan Nadwi (Rahmatullah alayh) is far, very far off the target set for the Ummah by Allah Ta’ala via His Nabi (Sallallahu alayhi wasallam).

The Hadhrat’s emphasis on political perception is misdirected and due to short-sightedness. He has further failed to understand what the fundamental objective of Islam is. Regarding political perception, in this age every Tom, Dick and Harry – every illiterate village dweller – and the vast majority of Muslims in every country are politicized. They are ‘experts’ in the politics of the age.

This politically charged Ummah in fact condemns those Ulama who advocate against participation in politics. It is the vast majority of the Ummah in every Muslim country who votes into power fussaag, mu-naafiqeen and kuffaar to be the rulers. The press,

television and the internet have educated the entire Ummah in the lesson of politics to such an extent that their Imaani bearings are severed. Today the vast majority of the politicized Ummah is in fact kuffaar. It comes in the Hadith:

“An age will dawn when the people will gather in their Musaaqid and perform Salaat while not a single one among them will be a Mu’min.”

The Ummah is trapped in a cauldron of zandaqah, kufr and nifaaq. And, all of them do generally perform Salaat despite not being valid Muslims. Hence, the call of the times is to rectify Islamic Beliefs and to reform the rotten moral character of the Ummah. But moral reformation is possible only on the bedrock of valid Aqaaid. Islaah of the nafs is not possible on the basis of corrupt beliefs.

In the initial period of Nubuwwat in Makkah, Rasulallah (Sallallahu alayhi wasallam) concentrated on only Aqaaid, Salaat and Islaah. Nothing else was entertained. Discussing politics/Jihaad was expressly forbidden by Rasulallah (Sallallahu alayhi wasallam).

If the Salaat of Muslims is discharged correctly on the basis of correct Aqaaid, then the Ummah will achieve moral reformation to a substantial degree. Salaat performed correctly will engender in the hearts the yearning for the Aakhirah. It will slacken the worldly bond and Muslims will then focus more on Allah Ta’ala and the objectives of the Aakhirah.

When a morally reformed Ummah has perfected its relationship with Allah Ta’ala, then He will create the circumstances for the domination of Muslims. The very such circumstance created by Allah Ta’ala

was the Battle of Badr which was not a planned Jihad. The Sahaabah did not go out to fight the kuffaar. However, Allah Ta’ala created the circumstances whereby their backs were against the wall and the enemy in front of them. They had no option to fight nor the inclination to fight. But in Allah’s Wisdom they were now qualified for Jihad.

It is indeed a grievous error in this age for the Ulama to concentrate on politics and to divert the already deviated minds of the masses languishing in the necrosis of corrupt ideologies and convoluted ‘islamic’ beliefs, from the goals of the Aakhirah, among which Salaat is of paramount importance. In fact, the vast majority of professed Muslims, does not perform Salaat five times daily. This fact can easily be ascertained at the time of Fajr and Isha’ when all people are home.

There is no dearth of secular institutions (universities, colleges, schools, etc.) in the Muslim world which concentrate on politics and all branches of mundane education. Political discussion is of great topical importance in all sectors of Muslim society, even among the rustics and slum-dwellers. Hadhrat Nadwi (Rahmatullah alayh) has clearly misunderstood the diseases of the Ummah. His finger was not on the pulse of the Ummah hence the proffered advice is the effect of misdiagnosis.

This advice has been offered in isolation of the innumerable Ahaadith and numerous Qur’aanic Aayaat deprecating indulgence in the dunya and emphasizing the goals of the Aakhirah. The Qur’aan repeatedly proclaims:

“The life of this dunya is but play and amusement

whilst the abode of the Aakhirah is best for those who have intelligence. What! Do you not have intelligence?”

Rasulallah (Sallallahu alayhi wasallam) said: *“Verily, the dunya has been created for you, but you have been created for the Aakhirah. ----- Verily, this dunya is carrion.”*

The emphasis of the Qur’aan and Ahaadith is on the Aakhirah. If the Aakhirah is our sole objective, Allah Ta’ala will take care of our worldly needs.

Hadhrat Nadwi’s advice of awakening the masses to political understanding is indeed a conundrum. The incremental denial of religious (Deeni) freedom even in Muslim countries, is the consequence of the transgression and rebellion of the Ummah against Allah Ta’ala. It is not the result of being ignorant of politics or of any other branch of secular knowledge.

While Hadhrat Nadwi (Rahmatullah alayh) attributed the current hopeless state of the Ummah to lack of political perception, Rasulallah (Sallallahu alayhi wasallam) stated the actual reason. He said that a time will dawn when Muslims *“will be like the scum of floodwaters whom the kuffaar will devour”*. When he was asked if this degenerate state will be the consequence of the paucity of the numbers of the Ummah, Rasulallah (Sallallahu alayhi wasallam) said:

“On the contrary, you will be innumerable, but you will be like the muck of floodwaters. Allah will eliminate fear for you from the hearts of your enemies, and Allah will instill wahan in you hearts.”

When asked for the meaning of ‘wahan’, Rasulallah (Sallallahu

alayhi wasallam) said: *“Love of the world and dislike for Maut.”* The advice of Hadhrat Nadwi (Rahmatullah alayh) is unfortunate in that it gravitates the Muslim’s heart and mind towards the dunya. When Hadhrat Umar (Radhiyallahu anhu) was on his way to take possession of the City of Jerusalem, he halted at a place called Jaabiyyah where many Sahaabah and other Muslimeen came to meet him. In a khutbah at this place, he said: *“O People! Reform your souls, then your external affairs will be reformed. Practice (make amal) for your Aakhirah, it will suffice for your worldly affairs.”*

Hadhrat Umar (Radhiyallahu anhu) did not proffer advice which gravitates the heart towards the dunya. The focus was and should always be the Aakhirah. The Ummah is not in need of political awareness. It is gravely in need of awareness of the Deen and of its objective, which is only the betterment and salvation in the Aakhirah.

In brief:

- 1) Hadhrat Nadwi (Rahmatullah alayh) has erred in his diagnosis of the condition of the Ummah.
- 2) His prescription of creating awareness regarding politics and assigning Salaat secondary importance is egregiously erroneous.
- 3) He has failed to take cognizance of the absolutely decadent moral and Imaani states of the Ummah.
- 4) All politics in this age is kufr politics. The need is to remain aloof from politics.
- 5) Political awareness is not a requisite for our success in this dunya nor for the everlasting salvation and happiness of the Aakhirah. Deeni awareness is Fardh

Questions and Answers

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(Continued from page 5)

teaching in the haraam school testifies that their purdah is a mere external façade. The seat of Purdah is the heart, not the niqaab or cloak. While the niqaab and jilbaab are Waajib, if the heart is bereft of Purdah, the apas will be munaafiqaat. If the apas are truly concerned about the haraam which the

miscreant molvis have introduced, they should all resign and demand that this kabeerah sin of pictures be immediately terminated. If they fail to do so, it will testify for their hollow and non-existent purdah. The appropriate name for this 'prominent Islamic school' should be *Takhreebul Mus-*

limaat (the moral destruction of Muslim females).

Q. My brother who is in charge of my deceased father's estate has not finalized the estate even after five years. He has taken over the business. The heirs have not been given their shares of inheritance. He gives us gifts and invites us for meals. Is it permissible to

accept?

A. Since you are aware of the usurpation perpetrated by your brother, the effect of which permeates all the money, etc. in his possession, you too are included in the usurpation although of a lesser degree than your brother. It is not permissible to accept gifts from him nor to eat the food he offers.

MOON-SIGHTINGS OF OTHER LANDS

Q. Why can Muslims in South Africa not accept moon-sighting news from neighbouring countries?

A. According to the Shariah, if the news of confirmed sightings from neighbouring countries reaches us reliably, then it is permissible to accept

such news and act accordingly. However, since we have not as yet established any reliable links with other countries, we do not accept news from the neighbouring countries.

Acceptance of reliable information from other countries is valid for Hanafis, not for Shaafis. It is not permissible for Shaafis in Cape Town, for

example, to accept even confirmed hilaal sighting from even Mosselbay or from places beyond the safar distance. For Hanafis the sighting of neighbouring countries or any other country will be valid if the news is received reliably.

Since there are no genuine Shaafi' Ulama in South Africa dealing with the Hilaal issue, moron so-called Shaafi sheikhs

and hybrid Shaafi-Hanafi molvis act in flagrant violation of the Shaafi' Math-hab which they claim to follow. Their math-hab is their base desire – their nafs. Coupled to their ignorance is their despicable worldly agenda. They have no regard for the Shariah. Trifling with the Math-hab is at the peril of losing Imaan.

If Shaafis begin Ramadhaan and have Eid on

days differing with Hanafis, they will not be committing any sin. On the contrary, if they set aside their Math-hab to forge some stupid, haraam unity based on baatil with Hanafis, they will be guilty of major sins. Since people lack Taqwa, they are not concerned with the Pleasure and Displeasure of Allah Ta'ala.

KUFR VIDEO GAMES

Q. I played videogames since my teenage hood now I am 26. I have heard one audio lecture of one local Kazakh Hanafi Deobandi young Mufti. He says that all videogames are haraam, and a videogame which

makes you do shirk in the game is kufr and can take you out of the fold of Islam. For example: When you play the game and in the game you should do something to serve Taghut god or goddess by completing some tasks like killing someone, stealing from someone, etc. He said that

even if it is a game, it is kufr.

Now I am in total fear. Does it mean that I am no longer a Muslim because I played videogames which include shirk, or building Mushrik Temples like Carthaginians, Romans, Greeks, Scythians? What

is the status of my Iman and nikah?

I recommend you to write a post in Majlis about Video games like Skyrim, which has a large amount of shirk in the game, like fake gods, goddesses, many Dajjal symbols like one eye), Call of Duty and most of other games. It is plot of

Shaitan, Dajjal's party of Illuminati who are preparing people to be ready for his arrival.

A. The video games mentioned by you are haraam as well as kufr. Even minus the kufr factor, video, whether of games or of anything else, is haraam. The kufr factor makes it worse. Your indulgence in the kufr games eliminated Imaan. Renew Imaan by making Taubah and reciting the Kalimah. Also renew your nikah. Such renewal may be done at home. You require only two witnesses to be present. A fresh Mahr should also be arranged.

THE MUSAAJID – WEIRD PLACES

Q. The Musjids have become weird venues. With all the kuffaar protocols in place at the Musaaqid, what should I do regarding Jumuah Salaat?

A. What will you do if you are the sole Muslim

living in a place inhabited by only non-Muslims? Will you pray in their temples and churches? While the scum molvis who are in reality munaafiqs will pray in the temples of kufr and shirk without hesitation, you as a true Muslims will never

enter a temple, mandir or a church. On Friday you will perform Zuhr Salaat at home.

The satanic scenario we find ourselves in which the molvis are acting as the agents of Iblees to fraud into being a new religion which will still

be called 'islam', compels you to perform Salaat at home. They are in the process of converting the Musaaqid into kuffaar temples. The validity of Jumuah and Eid Salaat depends on a minimum number of four adult males.

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The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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The Grave: Rasulullah (Sallallahu alayhi wasallam) said: "Verily, the Grave is the first stage of the stages of the Aakhirat."

MUDHAARABAH PARTNERSHIP

Question:

We are two partners in a business. I am the investor and my partner runs the business. He has not made any monetary investment. I am the sole investor. His share of the profits is 75% and my share is 25%. I invested R150'000 with a partner to buy 500kg of a product.

I am the silent partner putting in the money, while he is putting in the marketing and sales, etc. I have a number of queries regarding this partnership. Please answer each question as they are all queries that have a bearing.

The current position of the business is: Cash at bank currently after selling 400kg and paying expenses related to marketing etc. is about R240'000. Of the stock, approximately 100kg remain.

- 1. If I want to get out, do I get the R150'000 paid back and cease to be involved?*
- 2. Am I entitled to 25% of the remaining cash as well as 25% of the remaining stock?*
- 3. Can the other partner decide to pay me out, or must the decision to terminate and dissolve be mutually agreed upon?*
- 4. If I want to remain, but since I paid in the initial cash, can I or do I have the right to insist and demand that all monies are controlled by myself or my appointed accountant?*
- 5. Can the other partner refuse such request? Since I put in the finance I simply want to now be able to control inflows and outflows of all sales and expenses revenues?*
- 6. Do I need a reason to request the financial administration be done by myself?*

7. Can the partner use, disburse, loan any amount from the capital of R150'000, and or any part of the profits generated that has yet to be paid out as per our partnership, to venture into other business investments, or to loan to family, or to do anything else besides what was initially agreed as the basis of investment, i.e. buy the product and resell at a profit and anything directly related to its marketing or sales or other related expenses for purposes of buying and or selling product?

8. If I wanted to remain in the partnership, and not take my R150'000 out now, and remain a part of the venture and retain my 25% ownership and profit share by not withdrawing it, but by simply taking administrative and financial control, is that in order?

9. Can the partner simply decide on what to pay me out and disburse that amount and remove me after paying me and or giving me stock?

10. Can the partner decide to

pay me the R150'000 and pay me 25% of all cash profits and pay me value of 25% of the stock if I prefer to have my share of actual stock instead of a cash equivalent?

11. Can the other partner make unilateral decisions on any aspect of the business, or do I have a right to expect to be consulted on any and all business or product related matters?

12. Can the other party decide the course from here on his own – i.e. the other partner has any right to decide to maintain or dissolve the arrangement or does it have to be mutually agreed?

ANSWER

The partnership you have entered into, in terms of the Shariah is called Mudhaarabah.

1) You are entitled to your initial capital investment of R150,000 plus 25% of the net profit. According to the figures provided by you, the present net profit is R90,000 cash plus the 100 kg stock. Thus, your

entitlement is 25% of the R90,000, plus 25% of the stock, plus your initial investment of R150,000.

Once you withdraw your capital investment, the partnership ends. Each partner then takes his respective share of the profit.

2) The above answers your second question. You are entitled to 25% of the cash as well as of the stock.

3) If when the partnership agreement was made, a time for the duration of the partnership was not stipulated, then you may unilaterally terminate the partnership. However, in view of there still being stock remaining, the partnership will subsist until the stock has been cleared if the other partner insists on this.

Nevertheless, the partnership can be mutually terminated immediately. A mutual agreement could be made pertaining to the remaining stock. If the other partner insists on the continuation of the partnership until the remaining stock has been sold, then he does have this right. In that case, you may withdraw your capital investment, plus your 25% of the cash. He can then continue selling the 100 kg stock and give you your 25% thereof upon having sold it.

The other partner can decide to pay you out in order to dissolve the partnership. If he decides on this route, he has to pay you the R150,000, plus 25% of the R90,000 cash profit, plus 25% of the remaining product.

4) Yes, you have every right to stipulate that the money be invested for a specific kind of trade, and not for anything

(Continued on page 7)

CLASSES – ALLAH'S CREATION

The concept of class equality or a classless society is a stupid myth. Allah Ta'ala says in the Qur'aan Majeed:

"We distribute their livelihood among them in this worldly life, and We elevate the ranks of some over others so that some will take others as workers."

(Az-Zukhruf, Aayat 32)

Even the Ambiya (Alayhimus salaam) are not equal in status as the Qur'aan Majeed confirms. However, higher worldly status is not a factor for the attainment of

lofty status in the Aakhirat and for Proximity to Allah Ta'ala. The criterion for Closeness to Allah Ta'ala is Taqwa. Allah's Proximity is proportionate to the degree of Taqwa. The Qur'aan Majeed states:

"Verily, the noblest among you by Allah are those whose Taqwa is the most."

Closeness to Allah Ta'ala is not related to worldly status. Taqwa is the treasure and consequence of total obedience to Allah Ta'ala -- obedience to the Shariah and the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

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Q. I am the sole investor in a business. The active partner runs the business. He did not invest any money. The profit is shared 50-50. How does this partnership operate according to the Shariah?

A. This type of venture is termed *Mudhaarabah*. In the *Mudhaarabah* partnership the active partner (the manager) will be entitled to his percentage share of the profit. If it is 50%, then he shares 50% of the profit. He does not become 50% owner of the business. The capital investment remains the property of only the investor.

The active partner may be given a bigger share of the profits. If his share of the profit is 75%, then in the event of loss, he will have to sustain 75% of the loss, but from profits. For example, if the profit last year was R100,000, then his share of the profit was R75,000. If this year there was a loss of R40,000, then from the previous year's R75,000, he has to return R30,000.

The initial capital remains in the business and will always remain the property of the investor. If the initial capital is withdrawn or paid from the business to the investor, then he (the investor) ceases being a partner. The whole business will then belong exclusively to the active partner since withdrawal of the capital terminates the partnership.

Q. Is it permissible for a wife to take a job outside the home? Can the husband prevent her?

A. It is not permissible for the wife to take a job outside the home even with the permission of the husband. It is not permissible for her to do any work even from home without the permission of her husband. The maintenance is the responsibility of the husband. If he provides the maintenance, and he refuses permission for his wife to work and earn even from home, then it will not be permissible for her to undertake any job even from within the precincts of the home. The husband is under Shar'i obligation to prohibit and prevent his wife from leaving the house to work

or to participate in any kind of function.

Q. Can the Kaffarah of Yameen be paid monetarily or is it necessary to feed ten poor Muslims?

A. The Kaffarah of a Yameen (Qasam / Oath) may be paid monetarily. Each of the ten poor persons may be given the *Sadqah Fitr* amount. The ten amounts may not be given to one person or two or less than ten persons. However, if one wishes to give it to the same person, then it may be given to him over ten days. Each day he may come and collect a *Sadqah Fitr* amount.

Q. Is it permissible for someone who did not give the Athaan to recite the Iqaamah?

A. The person who gave the Athaan should preferably recite the Iqaamah as well even if he is not an appointed Muath-thin. Although someone else may recite the Iqaamah, it is preferable for the one who gave the Athaan.

Q. My husband works in an office among females who are immodestly dressed. He says that he keeps his eyes cast down. He also says that Muslim doctors and even Ulama work with women. What is the Shariah's law in this regard?

A. The doctors and even Ulama who do not observe proper *Hijab* and who work with women are not the Shariah. Their activities and their mingling with women in their professions and occupations may not be presented as a valid basis. The only basis is the Shariah, not the practices of people even if they are great Ulama. If their practices are in conflict with the Shariah, it will remain *haram* and not become *halaal* because they happen to be 'great' Ulama. It is not proper and not permissible for a Muslim male doctor to attend to female patients. He should divert them to female doctors. Only if there is a valid reason upheld by the Shariah may a male doctor attend to a female and vice versa. There are numerous non-Muslim female doctors who can handle Muslim female patients. A Muslim doctor is not supposed to work in a

A HARAAM GAMBLING SCHEME

Q. There is a WhatsApp group thing, which appears to be gambling. A number of people contribute money. Lots are drawn. One person collects the whole sum of the contributions. A lot of muslim females are now joining this group and recruiting more people to join the group. A muslim female told me she put in R500, and she walked away with R3000. Is this scheme permissible?

They literally just add a R500 into the group, they not selling any goods or services. For example, you added to group of 15 people.

You are the 15th person, you add a R500. Once everyone has given a R500, then they pay the 1st person in the group, then they remove that

person.

Then you get moved to the 14th position, and they add another person to be person number 15. Then no. 15 pays a R500.

The cycle carries on until you reach number 1 on the list, then you get paid all the money paid from everyone else. You only put in R500 once. But you will walk away with R7000.

A. The scheme is *haram* gambling. It is not permissible to join this gambling group. The prize won is *haram* and should be given into charity to the poor. *Shaitaan* has inspired these evil people with this scheme. The whole scheme from beginning to end is *haram*.

hospital where he has to incumbently interact with females. Thus, their actions are not Islamic proofs for permissibility. Your husband should himself make a sincere attempt to work elsewhere where he will not be in the company of women. He is bound to fall into the pit of *zina*. *Shaitaan* and the *Nafs* are deceiving him.

Q. Is it permissible to donate human milk?

A. Human breast milk is *haram*. Breast milk is only *halaal* for under two year old infants. Donating or selling human milk or any part of the human body is *haram*.

Q. I have seen a person giving Athaan with his hands at his sides. He does not place his fingers in his ears. Is the Athaan valid?

A. According to the *Maaliki* *Math-hab*, it is permissible to leave the hands at the side, and not place the fingers in the ears. The *Muath-thin* most probably is a *Maaliki*.

Q. My brother who is in charge of my deceased father's estate has not finalized the estate even after five years. He has taken over the business. The heirs have not been given their shares of inheritance. He gives

us gifts and invites us for meals. Is it permissible to accept?

A. Since you are aware of the usurpation perpetrated by your brother, the effect of which permeates all the money, etc. in his possession, you too are included in the usurpation although of a lesser degree than your brother. It is not permissible to accept gifts from him nor to eat the food he offers.

Q. Will a woman be a faasiq if she does not wear niqaab?

A. A woman who does not wear *Niqaab* in public is worse than a *faasiqah*. She is a *faajirah* (immoral).

Q. Should I join the Jamaat Salaat in the Musjid if some people wear masks while the Imaam does not wear one?

A. If the Imaam who leads the Salaat does not wear a mask during Salaat, then you should join the Jamaat in the Musjid for Salaat as long as the accursed devilish gaps are not enforced by the miscreant trustees.

Q. A father used his baby's money to make Aqeeqah for her. When the baby was born, many relatives gave gifts of money for the child. Can a father use the money of his baby for Aqeeqah?

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A. It is not permissible for parents to use the baby's money for performing her Aqeeqah. If they did so, they should pay back the money. The baby's money must be kept in trust.

Q. If wudhu breaks whilst making wudhu, should it be repeated from the beginning?

A. If wudhu breaks during the process of making wudhu, it should be repeated from the beginning.

Q. A father did not have witnesses when he took the permission from his daughter for her Nikah. Was this sufficient? Was the Nikah valid?

A. Yes, it is sufficient for the father to have taken permission from his daughter alone. While witnesses at the time of request is valid, it is not Waajib. It is not a condition for the validity of the consent nor for the validity of the Nikah. The Nikah is valid.

Q. On his return journey when does a musaafir no longer remain a musaafir? When does he stop performing Qasr Salaat?

A. The person remains a musaafir right until the boundary of his home town. He may perform Qasar Salaat as long as he has not entered the boundary of his hometown. The moment the musaafir enters the boundary of his hometown, he ceases being a musaafir.

Q. Is it Sunnah to recite Qiraa't before a bayaan?

A. It is not a Sunnah to recite Qiraa't before a bayaan. If it has become a common practice, then it will be bid'ah.

Q. We recite Yaaseen in group form in the Musjid. After the khatam milk is served. Is this a Sunnah Practice?

A. The Yaseen khatam in the Musjid as mentioned by you is bid'ah. Serving milk after the khatam aggravates the bid'ah. It is not permissible to participate in this bid'ah practice.

Q. Will the wife be disobedient if she refuses to submit to her husband's demand for oral sex?

A. The one who makes such a filthy satanic demand is worse than a pig. Oral or shaitaan sex

is haraam. The wife should not submit to the swine-filth of the husband. She will not be disobedient. She is under Shar'i obligation to refuse the haraam instructions and haraam lusts of her husband. How can a human being who is termed *Ashraful Makhluqaat* (The Noblest of Creation) descend into such depths of swine-inequity?

Q. Are cigarettes haraam or Makrooh?

A. If you had known the meaning of Makrooh, you would not have posed this question.

Cigarettes are haraam which is also called Makrooh Tahrimi, the consequence of which is the Fire of Jahannam.

Q. Is marriage to a Salafi girl valid?

A. Marriage with a Salafi girl is valid just as marriage with a Muslim prostitute is valid. However, such a marriage will be full of misery, hence inadvisable. There will be no compatibility and the marriage is likely to break down and end in divorce. The Deeni differences and conflicts between Salafis and the Muqallideen of the Math-habs constitute an unbridgeable chasm.

Q. Is it permissible to give Zakaat to a person who lives comfortably, has vehicles and other things of luxury, but he is not the owner of the Zakaat Nisaab amount?

A. Not being in possession of Nisaab does not automatically qualify one to accept Zakaat. Zakaat is primarily for the poor and destitute. It is not permissible to give Zakaat/Sadqah to a person who lives comfortably, has ample food, etc. regardless of him not having the Nisaab of Zakaat.

Q. What is the ruling regarding wearing covid masks during Salaat?

A. Wearing the niqaab of Iblees (the confounded mask) in addition to being Tashabbuh bil Kuffaar is also akin to kufr because this devil's niqaab signifies acceptance and belief in the theory of contagion of the atheists. It is haraam to wear it during Salaat. Outside in the streets and when constrained to go to public places, endeavour, as far

as possible not to wear this hideous satanic contraption. If *zulm* circumstances compel you to wear it, then abhor it and recite Istighfaar. But, do not ever wear it in the Musjid. If the mu-naafiqs in control of the Musjid seek to enforce the niqaab of Iblees then perform Salaat at home.

Q. Mention is made in the Hadith about going to live in the mountains during the times of fitnah. Does this Hadith apply to our present age?

A. Although it does apply, there is no mountain where one can today take refuge. If you can find a mountain anywhere in the world to take refuge, then it will be best. But in this era, you will be arrested even in remote mountains and accused of being a terrorist. While the attitude to run away from people of transgression is good and is proof for sound Imaan, there just is no place to run to in this age.

Q. Does the period of breast-feeding differ for boys and girls?

A. The period of breastfeeding is two years for both boys and girls.

Q. My mother is extremely sick and complains a lot. What advice can I give her?

A. Be of service to her to the best of your ability. Tell her that it comes in the Hadith that sickness is a purifier. It cleanses us from all our sins provided that we do not complain. Complaining will not cure the sickness. On the contrary the sickness will become worse. Sickness is also a *ni'mat* (favour) of Allah Ta'ala. He purifies us here on earth with sicknesses and other difficulties so that we can enter Jannat fully purified. Advise your mother to keep her tongue constantly engaged in Thikrullaah. Maut can come at any moment. Therefore, the tongue should always be engaged in some Thikr to ensure departure from this dunya with the Kalimah on the tongue.

Q. Is imitation jewellery permissible?

A. Imitation jewellery is permissible for women except rings. Rings must be of either gold or silver.

THE NIQAAB OF IBLEES

Q. Some people are now venturing into manufacturing covid masks for selling and donating. Is this type of business venture permissible?

A. It is not permissible to embark on the mask-manufacturing venture. These masks are used for a haraam purpose. These masks are the niqaabs of Iblees. The masks convey the belief of the wearer, namely, that he believes that disease is contagious by itself. It is also the effect of the ideology of atheists. This belief is in flagrant and diametric conflict with the declaration of Rasulullah (Sallallahu alayhi wasallam) who said: "There is no contagion in disease." The wearer of the niqaab of Iblees indicates his rejection of Rasulullah's categorical refutation of the contagion satanism.

Furthermore, it is haraam to wear any form of face-covering during Salaat. The Sahaabah would harshly rip off face-coverings from people during Salaat. Also, innumerable kuffaar medical experts have presented their scientific proofs for the harmful effects of wearing masks and constantly inhaling filthy air which is meant to be exhaled and expelled from the body. It is unnatural to wear these niqaabs of Iblees.

Q. There are two routes to a town from my hometown. The one route is more than the safar distance of 77 km. The other route is less than 77 km. Will I perform Qasar Salaat at my destination and along the road if I take the shorter route?

A. By the shorter route you will not be a musaafir. You will have to perform Salaat in full. If you take the longer route, then you will be a musaafir and perform Qasar.

Q. Is it permissible to give presents on Christmas day, and Eid cards on Eid days?

A. Giving presents on any day

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is permissible. However, if it has become customary such as Christmas day, then it will not be permissible. Eid cards are haraam.

Q. Is it proper for a man to marry a second wife only for the sake of his lust?

A. Allah Ta'ala permits a man to marry four women. As far as 'lust' is concerned, everyone marries to satisfy his/her lust. The primary motive for marrying even one wife is to gratify lust. Initially people marry only to satisfy lust even if only one wife is taken. Allah Ta'ala has created lust in people, hence He is aware that men require more than one wife to satisfy their lust lawfully. Never voice yourself against any Law of Allah Ta'ala. Recite Istighfaar and make Taubah.

Q. Why is it not permissible for women to attend walimahs. During the time of Rasulullah (Sallallahu alayhi wasallam), they would go to walimahs.

A. Just as it is not permissible for women to attend the Musjid even if there are separate entrances, so too is it forbidden for women to attend 'walimahs' nowadays. Furthermore, the 'walimahs' nowadays are farcical and bid'ah. In fact, it is not permissible for even men to attend the reception organized by the girl's parents on the day of the Nikah. Such a reception is not the walimah. Women used to attend the Musjid for Salaat during the age of Rasulullah (Sallallahu alayhi wasallam). However, this was unanimously banned later by the Sahaabah. The same applies to walimahs and to all other merrymaking functions.

Q. Can Durood be recited in Sajdah?

A. It is not permissible to recite Durood in Sajdah. Only Tasbeeh may be recited in Sajdah.

Q. Is it permissible to resort to legal action to recover debts?

A. The method prescribed by the Qur'aan Majeed regarding debt is: Write off and make maaf of the whole debt. Absolve the debtor. OR write off a portion of the debt, OR grant extension to the debtor. There is

no fourth option. When Sabr is adopted, one will receive the reward of having given the whole outstanding debt in Sadqah for each day the debt remains unpaid. Each day this huge amount of thawaab accumulates whilst the debt remains unpaid. Nevertheless, legal action to recover debt is permissible.

Q. I built a double-storied house with the consent of the neighbour. Can the neighbour revoke his consent after I have built the house?

A. The revocation by the neighbour after the house has been built with his consent will not be valid. However, regardless of his consent, it is not permissible to have a window in the house which overlooks into the neighbour's premises. The windows should be close to the ceiling to prevent looking into the neighbour's premises.

Q. How many holes may a lady pierce in her ears?

A. A lady may pierce her ears only with one hole in each ear. More than one is the style of the kuffaar.

Q. Is it permissible to donate blood?

A. Donating blood, urine, faeces and human organs or any part of the human body is haraam.

Q. Is a Musjid 'opening ceremony' Sunnah?

A. There is no opening ceremony for a Musjid. This is another bid'ah and merrymaking occasion. All forms of jalsahs are merrymaking functions. There is no Deeni significance in these programmes. Unfortunately all the Ulama of the Madaaris all over the world are trapped in these futile and ruinous functions. What was the 'opening ceremony' for Musjidun Nabawi? And what was the 'opening ceremony' for Baitullah Shareef which was the very first Musjid constructed on earth? The 'opening ceremonies' of these greatest of all Musajjid was the Athaan and performance of the normal Salaat, not any special Salaat. When entering a Musjid, the permanent Masnoon 'ceremony' for all time is to perform two

raka'ats Tahyatul Musjid. Besides this there is absolutely nothing else. The 'opening ceremonies' of these times are the effects of pure nafsaniyat. Even during these times of fitnah and danger, molvis have the nafsani stamina for such khuraafaat (nonsense).

Q. Please comment on the 'Special Ulama Programme' advertised in this poster. What is the merit in this special ulama programme?

A. Regarding the special ulama programme, it is indeed lamentable to observe that even sincere Ulama have drifted widely from the path of the Akaabireen - the path of the Salafus Saaliheen.

The programme of the Ulama outlined in the poster very clearly reflects the westernized mentality of these Molvis. The methodology they have adopted is devoid of barkat. There is more riya and waste of time in the method they have devised. The ulama programme too smacks of riya and takabbur.

Their bayaans will be bereft of roohaaniyat. It will simply be another past-time, merry-making programme. Their way is not the correct Tareeqah for the Islaah of the Ummah. The one and only way is the Tareeqah of the Salafus Saaliheen. Do not attend programmes of this type. Programmes of this nature are merely merrymaking functions. Even the ulama have become impervious to the suffering of millions of Muslims all over the world, hence they have time for drivel.

Q. All the Musjids where I live are observing all the haraam covid protocols. What should I do?

A. If there is no proper Musjid available, then perform Salaat alone at home. It will be better if you can convince a couple of brothers to perform Jamaat with you at one of the homes.

Q. My husband has cheated on me. He has struck up adulterous relationships. My heart is broken. I don't know what to do. My health is suffering. I want to run away. Please give me some advice.

SEWER RATS

Q. What is the status of those who spy on Muslims and report to the police when Muslims are performing Salaat in the Musjid?

A. Such rubbishes are among the worst munaafiqeen. They are not Muslims. They will rot even before their bodies will be dumped in their graves. They are more contemptible than sewer rats. Regarding these snitches and others such as the Bogus uucsa Munaafiqs, the Qur'aan Majeed says:

"Who is a greater zaalim (oppressor) than the one who prevents the Name of Allah from the Musajjid, and he strives in the ruin of the Musajjid?" (Al-Baqarah, 114)

They are indeed munaafiqs. They have betrayed Allah Ta'ala, the Rasool, the Ummah and Islam. There is no conundrum in their nifaaq and kufr.

A. Countless women are undergoing the same heart-breaking problems. When men lack Taqwa, they conduct themselves like atheists. They really do not believe that Allah Ta'ala is seeing them and that the Recording Angels are writing their misdeeds. However, do understand well that your broken heart is a wonderful treasure by Allah Ta'ala. Allah Ta'ala, in His Own Words, said to Rasulullah (Sallallahu alayhi wasallam):

"I am with every broken heart."

Your grief will not be in vain. You will receive immense rewards for patiently bearing the grief. Focus more on Allah Ta'ala. Do not ruin your health on account of the shenanigans of your husband. Maintain your health and use it to gain nearness to Allah Ta'ala. Increase ibaadat. Life on earth is short. It is full of trials. May Allah Ta'ala grant you strength and steadfastness on the Deen. May Allah Ta'ala guide your husband and protect you.

Q. A person asked an animal to make dua for him. Is this shirk?

A. The person who asks an animal to make dua for him does

Questions and Answers

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not commit shirk. He is a simpleton lacking in intelligence, or he may be a big buzrug (saint) overcome with humility.

Q. What is the status of a Muslim who believes that Nabi Isaa (Alayhis salaam) was crucified and that he will not be returning to earth. If he repents, how should he renew his sha-haadat?

A. A person who subscribes to this kufr belief becomes a *murtadd*. When the murtadd returns to the Deen, he must affirm the correctness of the issue which he had denied. Simply reciting the Kalimah is not sufficient. He has to acknowledge his error and rectify his belief pertaining to that error.

Q. Even Bid'atis of the Ahlus Sunnah, i.e. not Shiahs, criticize Hadhrat Muaawiya (Radhiyallahu anhu) for having appointed his son Yazeed as the Khalifah. What is the response for this?

A. The response is Jahannam - the Fire of Hell. We have no right sitting here in this era, fourteen centuries after the Sahaabah, to examine and criticize the Sahaabah. Those who do so, do so at the peril of losing their Imaan. Allah Ta'ala will judge the Sahaabah. Only munaafiqeen criticize the Sahaabah. Those who criticize Hadhrat Muaawiyah (Radhiyallahu anhu) are among the Kilaabun Naar (Dogs of the Fire). Bid'atis are not part of the Ahlus Sunnah. They are vile innovators and grave-worshippers.

Q. A man has two wives. The one wife lives with him while the other wife lives in her own house about 100 kilometres away. This wife demands equal nights. What is the Shariah's rule?

A. In the scenario mentioned by you, if the wife who lives 100 kilometres away desires equal nights, then she has to reside in a house procured for her by her husband in the town where he lives. She cannot demand equal nights living in her own house 100 km from her husband.

Q. I am a salaried teacher in a maktab. I teach Hifz inside the Musjid. Recently I was told

that it is not permissible for a paid ustaadh to teach inside the Musjid. Is this correct?

A. Yes, it is correct. It is sinful for a paid teacher to teach inside the Musjid. If the Musjid has a *sehen* area where Janaazah Salaat is performed, then teach in that area. If there is no *sehen*, then find some other venue.

Q. The lobaan which Muslims sell here in Congo is packed specifically for Hindu puja. On the wrappers the words 'puja', etc. are written. Is it permissible to sell or buy and use such lobaan?

A. It is not permissible to buy and use the lobaan which is specifically dedicated for shirk. Anything associated with shirk is *mabghoodh* and *mal-oon*.

Q. Are methylated spirits and paint thinners permissible? These substances contain considerable alcohol?

A. Methylated spirits is a type of alcohol. Paint thinners is a substance which also contains much alcohol. These substances may be used externally, not on the body unless it is absolutely necessary, e.g. alcoholic substances used medically to numb the body when operating. According to Shaikhain (Rahmatullah alayhima) these substances are not *najis* although the Fatwa of the Mathhab is on Imaam Muhammad's view. Nevertheless, due to massive *Ibtilaa-e-Aam* (extensive and intensive involvement) our Akaabir have ruled that for external use, when necessary, these substances may be used. They remain haraam for consumption, even in minute quantities such as to be found in coke and soft drinks in general.

Q. I have read in The Majlis about the need for perpetual thikr. What are the specific forms of Thikr?

A. There is no specific form of Thikr for perpetual Thikr. It is left entirely to the discretion and likes of the person. Nevertheless, the best and highest form of Thikr is *Laa ilaha il lal laahu*. Allah Ta'ala had prescribed this form for Nabi Musaa (Alayhis salaam).

Q. I have an illegitimate child. What are my rights and obliga-

FLEEING FROM A LEPER

Q. Why did our Nabi (Sallallahu alayhi wasallam) say that one should flee from the leper? Does this not indicate that disease is contagious?

A. You may pose this question to Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah if you are afforded an opportunity of meeting him. Why are you stupidly seeking to cancel Rasulullah's explicit *La Adwaa* (Disease is not contagious) declaration with the leper Hadith? Why are you casting a blind eye in this direction? Only nifaaq or kufr or extreme deficiency of Imaan constrains a person to abrogate the Ahkaam of the Shariah by means of creating satanic contradictions. Regardless of the reason for fleeing from a leper, the irrefutable fact is that Rasulullah (Sallallahu alayhi wasallam) said: "*La Adwaa*". This suffices for a Mu'min, not for a munaafiq.

If someone decides to flee from a leper, he may do so, but he may not utilize the narration to deny the immutable Truth of

the statement made by our Nabi (Sallallahu alayhi wasallam) regarding his negation of the kufr idea of contagion which was the belief of the mushrikeen, and which is still the idea of the atheists of this era.

Rasulullah (sallallahu alayhi wasallam) advised fleeing from a leper because of Imaani weakness of people such as you. The fleeing is not for those whose Imaan is sound. While people cite this narration to bolster the ideas of the atheists, they conveniently 'forget' that Rasulullah (Sallallahu alayhi wasallam) ate together with a leper from the same bowl. He said to the leper: "Eat and have tawakkul on Allah." They will not mention that the lepers were not banned from the Musjid nor were they quarantined, etc.

A person who cites this or similar narrations to bolster the kuffaar theory and to scuttle the negation of contagion by Rasulullah (Sallallahu alayhi wasallam) do so at the peril of losing their Imaan.

tions regarding the child?

A. The biological father who has fathered a child by zina, is not accepted as the legal father by the Shariah. Thus, there are no ties of inheritance between them. The 'father' has no rights and no obligations towards his illegitimate child. The child is related to only the mother and inherits in her estate. The biological father may care for the child, educate him and provide financial support. It will be *Sadqah* in general.

Q. My neighbour is a bid'ati who participates in all the popular bid'ah functions and dargah worship. What should I do when he invites me or sends food to us?

A. The food of a bid'ati has a hardening effect on the heart. It is spiritually harmful. If the bid'ati neighbour invites you, present some excuse or ensure that you are not present at the time when he has his function.

Your heart will spiritually suffer, and yaqeen will become weak. Give the food he sends you to some non-Muslim.

Q. I do not allow my children to visit their grandparents - my parents and my wife's parents. They have televisions, and in general they do not observe the rules of the Shariah such as purdah, mushtabah / haraam food, etc. They are accusing me of breaking family ties. Am I breaking family ties?

A. In fact, it is not permissible to send your children to relatives who are not strict on the Deen. Refraining from sending the children does not mean that you are severing family ties. It is the Waajib obligation of parents to ensure that the Akhlaaq of their children are not compromised by relatives. Nowadays, the safest is to stay at home, and not to visit even rela-

(Continued on page 12)

FORTITUDE IN THE FACE OF TRIAL AND TORTURE

The finance minister of Fir'oun was Kharbeel Bin Nauhaabeel who was a Mu'min who had concealed his Imaan for a hundred years. He had met the Sahaabah (Companions) of Nabi Yusuf (Alayhis salaam). His wife who was also a Mu'minah, was in the employ of Fir'oun. Among her duties was to comb the hair of Fir'oun's daughter.

One day whilst combing the hair of the prin-

cess (Fir'oun's daughter), the comb slipped from her hand. On picking up the comb, she said: *Bismillaahir Rahmaanir Raheem*. Surprised and perplexed, Fir'oun's daughter exclaimed: *"Do you have another god besides my father?"* She responded: *"My God and the God of your father is the God of the heavens and the earth. He is the One God Who has no partner."*

The daughter immediately went to her father

crying. Fir'oun asked: *"What makes you cry?"* She said: *"The comber of my hair, the wife of the finance minister believes that your God, her God and the God of the heavens and the earth is One God, and that He has no partner."*

Fir'oun summoned the Mu'minah and interrogated her on this issue. She fearlessly responded: *"Yes, she (the daughter) spoke the truth."* Fir'oun

commanded: *"May you be destroyed! Reject your God and acknowledge me to be your god."* She said: *"Never shall I say so."*

She was then dragged, placed on her back with her hands and legs tied to four steel pegs. Her two daughters were brought. It was said to her to recant her belief otherwise the girls will be slaughtered. When she refused, the elder daughter was slaughtered in her pres-

ence. When she remained firm on her Imaan, the infant girl was slaughtered on the mother's breast. The blood flowing all over the mother. A few moments prior to the baby being slaughtered, she (the baby) spoke and said to her mother to be firm on Imaan. Allah Ta'ala has prepared a special palace for her in Jannat. Thus, the mother remained steadfast and was tortured to death.

PORK FIT FOR ONLY SANHA & MJC

A Brother sent the following PORK information which is undoubtedly mouth-watering for SANHA and MJC carrion and pork halaalizers:

"A California-based start-up has launched the worlds first meat-free PORK substitute. The company's founder and CEO claims that the product is designed to meet Muslim and Jewish dietary laws.

Tags: Halal, Muslim, Ve-

gan Impossible Foods, a leading "alternative meat producer", unveiled on Monday the world's first meat-free pork substitute at the CES tech show in Las Vegas.

The firm behind the impossible Burger offered samples of the pork product at the trade event. Made from soy protein, and enriched with sunflower and coconut oil, it is designed to be sustainable, while still

having the appearance, taste and texture of ground pork.

The pre-seasoned product can be used in any recipe or dish that calls for the (vark-swine) meat. While it has been designed to meet kosher and halal dietary laws, it has not yet received official certification, according to the Californian company's CEO and founder Pat Brown."

COMMENT

The much-desired 'certification' will soon be forthcoming. There is no dearth of carrion and pork halaalizing agents of Iblees. Besides these carrion entities being too stupid to understand the operation of the Shariah's principles, their concern is primarily the haraam boodle. They, being signs of Qiyaamah, are not concerned whether the money comes their way via the pig, riba and gambling avenue. As long as it is

money, they have no concern for the Shariah despite their claim of being Muslims. They will dig deep into puddles of swine excreta with their bare hands in search of boodle.

The new brand of pork is HARAAM regardless of its synthetic form. Only those whose Imaan has been effaced or dangling on a thread will derive pleasure from devouring a product having all the attributes of swine meat.

SHAITAAN AS A COMPANION

"Whoever abstains from the Thikr of Rahmaan, We appoint for him a shai-

taan who becomes his constant companion." (Az-Zukhruf, Aayat 36)

When people are oblivious of Allah Ta'ala and while indulging in play, futility, jesting and laughing stupidly like kuffaar,

then calamity strikes them. It is incumbent to perpetually keep the tongue engaged in Thikrullaah. Rasulullah (Sallallahu alayhi wasallam) said: *"Your tongue should remain ev-*

er moist with the Thikr of Allah."

We are living in a world which is a veritable physical and spiritual minefield. Calamities and dangers encompass our lives in this world. At every step whether at home or outside, there is danger and calamity stalking. While indulgence in sin and futility invites dangers and accidents,

Thikrullaah is a protection.

The danger of accidents multiplies manifold in vehicles, especially on the highways. Along the journey people indulge in music, haraam radio programs, unedifying jokes, and laughter oblivious of impending danger and oblivious (ghaafil) of Allah Ta'ala. This is a recipe for accidents.

THE SUCCESSFUL ONES

"(The People of Taqwa are) those who follow the Ummi Nabi whom they find recorded by them in the Tauraah and Injeel. He (the Ummi Nabi) commands them with virtue and prohibits for them evil. And, he makes halaal for them Tayyibaat (pure and wholesome food), and he makes haraam for them khabaa-ith (filth/carrion). He removes from them their burden and shackles which were on them. Therefore those who believe in him (Nabi Mu-

hammad), honour him, aid him and follow the Noor which was revealed with him, indeed they are the successful ones."

(Al-A'raaf, Aayat 157)

The 'Noor' revealed with our Nabi Muhammad (Sallallahu alayhi wasallam) is the Shariah of Allah Ta'ala. The "khabaa-ith" refer to all the haraam, fisq, fujoor, bid'ah, kufr, and Sanha's and MJC's 'halaalized' rotten carrion chickens and meat. The "burden" is the burden of sin and transgression which will

be loaded onto the villains on the Day of Qiyaamah. The Nabi is 'aided' by adopting the Sunnah – the total Sunnah. Only such people will attain the success and salvation reserved for the Mu'mineen in the Aakhirat.

The Salvation and Success are not for the munaafiqeen who are in the 'renaissance' process of frauding a new religion in the name of 'islam'. For them there is only the Naar of Jahan-nam.

THIKRULLAAH

Rasulullah (Sallallahu alayhi wasallam) said:

"Whoever sits in a gathering without the Thikr of Allah, calamity descends on him from Allah. Whoever lies down (to sleep or rest) without the Thikr of Allah, calamity from Allah descends on him. Whoever walks anywhere without the Thikr of Allah, calamity descends on him from Allah."

"Every talk of the Son of Aadam (i.e. of a person) is a calamity on him except Amr Bil Ma'roof, Nahy Anil Munkar and Thikrullaah."

"Every talk of importance which does not begin with the Thikr of Allah, is calamitous."

MUDHAARABAH PARTNERSHIP

(Continued from page 1)

else. But you, the investor in the Mudhaarabah contract, will not have control of the money. The Mudhaarib (the other partner) has full control of the money, but he is restricted to trading in the venture for which the partnership was established. You do not have the right to control the money nor to appoint an accountant to control the money.

5) The other partner can refuse your request to control the money. In the Mudhaarabah type of partnership, the investor has no right of controlling the finances and the actual running of the business.

It is therefore essential that he selects an honest, experienced person to operate the business as the Mudhaarib.

6) In a Mudhaarabah partnership, the investor has no right of administration. Thus you may not request for / that financial administration be placed in your control.

7) The partner does not have the right to use anything of the capital investment or of the profit for any venture other than initially agreed as the basis of the investment. He may not loan any of the money to anyone nor diverge into any other project or venture if he was not given this right when

the contract was made. He is confined to trade in the products for which the partnership was initiated.

8) Even if you decide to remain as a partner and not withdraw your initial investment, you will not have the right to take control of the business whether it be financial administration or any other aspect of the running of the business.

9) The partner has the right to dissolve the partnership at will. But he has to pay you your share of the profit plus your initial investment.

10) If the partner terminates the partnership, he has to give you 25% of

the actual stock if you so desire. He does not have the right to unilaterally give you the cash value of the 25% stock. He has to give you your R150,000 investment plus 25% of the cash, plus 25% of the actual stock. Thereafter, by mutual agreement you can sell the stock to him if he wishes to buy.

11) The Mudhaarib (your partner) can make unilateral decisions pertaining to the operation of the business. He is not compelled to consult you. However, his operation is confined to the type of business for which the partnership was established. He cannot, for example, take from the business loans for himself or

for family or friends or to do some other business for his personal gain.

12) If there was no time period fixed, e.g. one year, two years, etc., for the duration of the operation, then either partner may dissolve the partnership unilaterally. However, there will be consequences if there is unsold stock as explained above.

13) If the Rabbul Maal (the investor) perceives any problem developing, or he may now realize that the partner is dishonest or not conducting the business as was expected, or that he is mishandling the amanat of cash or stock, then it is best to terminate the partnership. In this scenario, the longer the partnership is retained, the greater are the

THE PEOPLE OF BAATIL

Rasulullah (Sallallahu alayhi wasallam) said: *"Every Nabi before me had Hawaariyyoon (Sahaabah) who adhered to the Nabi's Sunnah, and followed his commands. Then came those after them who would speak without practising, and do what they had not been commanded to do. Whoever fights against them with his hands, is a Mu'min. Whoever fights them with his tongue, is a Mu'min. Whoever fights them with his heart, is a Mu'min. Beyond this,*

there is not even a grain of Imaan."

Physically fighting the people of baatil is the best form of Imaan. The second stage, i.e. lower than the first stage, is to strive against them with the tongue. The last stage is to abhor them with the heart.

It should be well understood that those whose hearts have become desensitized to the evil around them, hence they freely associate and mingle with fussaag and fujjaar, are bereft of Imaan.

THE TORMENTS OF THE GRAVE

Rasulullah (Sallallahu alayhi wasallam) said: "If it was not (for the fear of) you ceasing the burying (of your dead), I would supplicate to Allah Ta'ala to let you hear of the punishment of the grave which I am hearing. Seek refuge with Allah from the punishment of the Fire! Seek refuge with Allah from the punishment of the grave! Seek refuge with Allah from *Fitan* (trials, tribulations, mischief, anarchy) which are open and hidden! Seek refuge with Allah from the

fitnah of Dajjaal!"

Rasulullah (Sallallahu alayhi wasallam) explaining the punishment of the Grave, said about the one who will fail his test:

"An announcer (an Angel) from the heaven will announce: 'He is a liar! Spread for him a bed of Fire. Clothe him with (garments) from the Fire.' Then a doorway will be opened on him from the Fire. Its poisonous heat (from the Fire) will consume him. His grave will become constricted, crushing his ribs. Then he will

be handed over to a being who is blind and deaf. With this being will be a sledgehammer of steel. If a mountain is struck with it, the mountain will be reduced to dust. He (the inmate of the grave) will be struck with this hammer. Everything between the east and the west is able to hear his wails of agony except man and jinn. (The striking will) reduce him to sand. Then he will be restored to life (and the punishment will continue until the Day of Qiyaamah)."

IN THE FOOTSTEPS OF THE KUFFAAR

The evils of immorality – fisq and fujoor – the moral degradation in which the Ummah is today drowning have been predicted by Rasulullah (Sallallahu alayhi wasallam). The satanism of the current Ummah is one of the Signs of the Impending Hour of Qiyaamah.

The degree of imitation and bootlicking of the Yahood and Nasaara by Muslims is lamentably shocking despite this hav-

ing been foretold. Rasulullah (Sallallahu alayhi wasallam) said:

"Most certainly, (the evils) which had afflicted Bani Israaeel will overtake my Ummah as well, step by step to such a degree that if one of them (Bani Israaeel) had committed adultery with his own mother in the public, then there will be someone in my ummah who will do so as well. Verily, Bani Israaeel split into 72 sects. My Ummah

shall split into 73 sects. All of them except one will be in the Fire." The Sahaabah asked: "Who will they be?" Rasulullah (Sallallahu alayhi wasallam) said: "It is (the sect) to which I and my Ashaab belong."

The *Naaji (The Saved)* sect is only the Ahlus Sunnah Wal Jama'ah who holds the Sahaabah as the Authorities of the Shari'ah.

The time will yet dawn when people will flagrantly fornicate like

dogs in the public roads. Munaafiqs and Zindeeqs who claim to be Muslims will be among these dogs of fornication. About these drunken slaves of the nafs, Rasulullah (Sallallahu alayhi wasallam) said:

"There will emerge in my Ummah people in whom these (evil/lustful) desires will permeate just as the disease of rabies afflicts a man. Not a vein nor a joint will remain unaffected by the disease".

ALONG THE JOURNEY

Along the journey whether in a car or plane, be remindful of Allah Ta'ala. Abstain from futility, nonsense and haraam conversation and the like. Recite the Masnoon Duas. When ascending, recite *Takbeer*. When descending, recite *Tasbeeh*. Frequently recite Surah Feel and Surah Quraish. Seek Allah's protection (aafiyat). Too many dangers nowadays lurk on the roads.

GUARD THE EYES

“Allah is aware of fraudulent misdemeanours of the eyes and the (evil) which the hearts conceal.”

(Al-Mu'min, Aayat 19)

Almost everyone, including Buzrugs, are trapped in the concupiscent vice of the eyes and the hearts. Oblivious of the Presence

of Allah Ta'ala and the two Recording Angels alongside them, people indulge in wholesale surreptitious and lustful glances at the opposite sex. Little do they understand the perilous implications of such fraudulent haraam staring and glancing.

Besides the major sin

committed with such evil and lustful glances, it portrays extreme deficiency of Imaan. Despite subscribing to the belief of Allah's Omnipresence and the constant presence of the Recording Angels, those who are involved in the sin of lustful glances are practically implying negation of Imaan. Only

someone who is spiritually blind and either extremely deficient in Imaan or lacking in Imaan is able to indulge in sin right in Allah's Presence. He claims that Allah Ta'ala is looking at him, nevertheless, he proceeds with the villainy with blithe disregard for Allah's Presence.

When the nafsani dictate to cast haraam looks develops, it is im-

perative to immediately bring to mind the Presence of Allah Ta'ala and the Recording Mala'ikah. Immediately lapse into Thikrullaah, divert the gaze and continue with Thikr until the nafs has been vanquished. Rasulullah (Sallallahu alayhi wasallam) warned that hot iron rods will be inserted into the eyes of the lustful glancer on the Day of Qiyaamah.

PSYCHOLOGICAL 'HELP' IS SATANIC HELP

Q. I am in an emotionally abusive marriage. Close family members thought I needed psychological help as I am not behaving normally. I was not willing to go because I know for a fact the psychologist and myself would clash on deeni matters.

HER FINDINGS:

1. I have very poor self esteem and the only way to have a better view of myself is if I earn my own money. She says this will empower me and my self esteem will improve.
2. None of my children have much secular edu-

cation.

She says I am now going to make them dependent on their elder siblings because they will not be able to earn. I must immediately, as from next year take them out of their respective madressahs, give them schooling and educate them so that they can become independent and survive in this world.

I told her our ultimate destination is the Qabr and I prefer preparing them for that because beyond this world is the everlasting world. She says my thoughts are

very noble but in this day and age it does not work like that. They need to make money because as she put it money is king.

3. *She now wants to see the children and counsel them.*

I am afraid she is going to brainwash them with her western ideas.

4. *Oh yes! The topic of the children came along because my aunt and brother came over to visit. My brother who is a lawyer and very proud of himself showed us some art work his son did. He went on about how talented his son is. My*

brother asked me and my children a question with a word we did not understand. And all of us said we do not know what that particular word meant. He in turn said "May Allah forgive you all"- sarcastically meaning we are really stupid.

When I related the above incident to the psychologist she said I have made my children feel stupid and I am the one who is to blame because I did not give them an education.

Please advise me on the above matter. Must I continue seeing her and allow the kids to see her?

ANSWER. In fact the psychologist you are seeing is a murtaddah. This woman has no Imaan hence she was proffering kufr advice to you. How can you, a person of the Deen, even visit such evil persons as psychologists? They are in the same class as fortune-tellers or perhaps worse. While a fortune-teller satanically predicts future events, these psychologists actively propound kufr, and encourage their patients to abandon Imaan. This evil woman will destroy your Imaan and the Imaan of your children. Stay far from the shaitaanah.

QADR

Rasulullah (Sallallahu alayhi wasallam) prohibited probing and discussion in the issue of Qadr/Taqdeer. Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated:

“Rasulullah (Sallallahu alayhi wasallam) came upon us while we were

disputing the issue of Qadr. Then he (the Nabi) became (extremely) angry, and his face became red (with anger)....Then he said: “Have you been commanded with this? Have I been sent with this to you? Verily, those before you were destroyed when they disputed in this mas'alah. I make it incumbent on you! I make it incumbent on you that you will not dispute in this matter.”

Rasulullah (Sallallahu alayhi wasallam) said: “No person has believed (i.e. is not a Mu'min) as long as he does not believe in four (doctrines):

- ♦ That he testifies that there is no deity except Allah
- ♦ That I am the Rasool (Messenger) of Allah Who sent me with the

Truth

- ♦ Belief in Death and the resurrection after death
- ♦ That he believes in Qadr.”

Belief in Qadr is integral to Imaan. Denial of Qadr expels one from Islam. About such deniers, Rasulullah (Sallallahu alayhi wasallam) said: “They are the Majoos (Fire-Worshippers – Magians) of this Ummah. If they become sick, do not visit them. When they die, do not be present at their funeral.”

Discussing and attempting to explain Taqdeer are not permissible. The more this issue is probed, the more intricate and incomprehensible it will become. Ultimately, probing it culminates in the destruction of Imaan.

MAUT

Rasulullah (Sallallahu alayhi wasallam) said: “When Allah decrees that a person should die in a certain land, then He creates the circumstances (for that person to go to that place).”

PEOPLE OF BID'AH

A man came to Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) and said: “A certain man conveys his Salaam to you.” Ibn Umar said: “It has reached me that he has innovated (committed bid'ah). If he has committed bid'ah then do not convey to him Salaams from me. Verily, I have heard Rasulullah (Sallallahu alayhi wasallam) say: ‘In my Ummah there will be khazf (people being swallowed by the earth) and maskh (disfigurement into apes and pigs), and qazf (raining of stones) on those who (deny) Qadr.’”

PARENTS

Rasulullah (Sallallahu alayhi wasallam) said that looking at the face of parents with affection is the equivalent in reward of one Hajj. Therefore look at the face of your mother and father many times and make dua for them to have sukoon (peace) and a Maut with Imaan. If you look at their faces ten times daily, you will, Insha-Allah, receive the tha-waab of ten Hajj daily.

INHERENT DISPOSITION

Rasulullah (Sallallahu alayhi wasallam) said: “If you hear that a mountain has moved from its place, then believe it. (That is, this is possible). When you hear that a man's inherent (natural/inborn) disposition has changed, do not believe it. A man always acts according to his natural disposition.”

SELLING TELEVISIONS

Question

What is the Fatwa on selling TV's? We always understood it to be Haraam. Please comment on the following fatwa of a mufti:

“QUESTION

Is it permissible for one to sell a TV?

ANSWER

Televisions are mainly used for the purpose of viewing Haram content. The harms of television are known to all. However, a TV does not serve a

singular purpose, rather it is a multi-purpose item. It has several permissible uses such as, displaying Salah times; Deeni advices; CCTV; education. In principle, if an item has both permissible and impermissible uses, it will be permissible for one to sell it. The income from such a sale will be Halal. If the buyer uses the item for sinful activities, the seller will not be responsible if he does not employ impermissible methods to sell the TV, for ex-

ample, advertising the quality of the screen and sound through animate pictures and music.” (End of fatwa)

OUR COMMENT

The Mufti dwells in gross error. His zig-zag fatwa is baseless. The objective of a fatwa is guidance, not misguidance. With the zig-zag fatwa the mufti aids in the commission of sin and transgression in flagrant violation of the Qur’aanic prohibition: *“Do not mutually aid one another in sin and transgression.”*

Since this mufti has made selling televisions halaal, what is the purpose of his statement: *“Televisions are mainly used for the purpose of viewing Haram content.”*? It is a meaningless comment which highlights the zig-zag trajectory of today’s muftis. In view of the fact that the primary purpose of television is viewing zina, fisq and fujoor and its foundational principle is haraam pictography, the actual fatwa is that it is haraam to sell these satanic devices.

It is an illustration of puerility for the mufti to introduce in his fatwa the principle pertaining to selling items which can be used for both permissi-

ble and impermissible acts. Mention of this principle is his zig-zag attempt to camouflage his egregious error. It is not like selling a knife or a gun which are primarily used for halaal purposes. Since television is primarily used for haraam, he was supposed to issue a short and crisp fatwa of *hurmat (prohibition)*.

The question pertains to television in general, and that implies television used in haraam ways for haraam purposes. The question does not pertain to monitors/screens. The questioner asks about television employed in haraam manner, that is with pictures, for haraam purposes, that is zina, porno, fisq and fujoor. No one is so stupid as to ask about permissibility of mere screens / monitors used for Salaat timetables. The mufti has degenerated into a moronic quagmire with his zig-zagging style of ‘fatwas’. Any moron can understand from the question that the person asks about porno-television — television displaying pictures and the deluge of filth and muck disseminated by television. While he acknowledges that television is mainly used for haraam, he issues his fatwa on something which is totally unrelated to the haraam content.

Since the questioner posed his question regarding the ‘content’ which the mufti himself describes as ‘haraam content’, his fatwa of permissibility is satanically zig-zagging designed to mislead and misguide.

If the device is required for a lawful purpose, the questioner would have posed the question differently. The halaal usage is the exception. Television is used for “haraam content” in 99.9% of cases. The mufti who appears to be a victim of western liberalism, viewed the question with squint eyes or in an upside down manner which obscured the reality of the *hurmat*, hence the zig-zag ‘halaal’ consequence.

Selling television is HARAAM. The income is haraam.

A glaring stupidity in the ‘fatwa’ is that the mufti has not answered the question posed to him. While the *mustafti’s (the one who asked the question)* question pertains to carrion, the mufti’s answer relates to halaal mutton. In other words, the *mustafti’s* question relates to the usual popular television depictions in which features pictures of animate objects, naked women, lewdness, immorality, fisq and fujoor.

The reason why the
(Continued on page 10)

THE GRAVE

Rasulullah (Sallallahu alayhi wasallam) said:

“After a person is placed in his grave, and his friends depart from him, then whilst he is still able to hear the sound of their shoes (as they walk away from his grave), two Angels come to him. They have him seated (make him sit up), and they ask: ‘What have you to say about this man, Muhammad (i.e. Rasulullah – Sallallahu alayhi wasallam)?’

Thereupon, the Mu’min will say: ‘I testify that, verily, he is the Servant and Messenger of Allah.’ It will then be said to him: ‘Look at your

abode (which was created for you) in the Fire. Verily, it has been exchanged with an abode in Jannat.’ He will view both abodes.

However, regarding the Munaafiq and the Kaafir, it will be said: ‘What do you say about this man?’ He (the hypocrite or the infidel) will say: ‘I don’t know. I used to say what the people would say.’ Then it will be said (by the Angels): ‘Neither did you know nor did you follow (those of the Haqq). Then he will be struck with steel hammers. He will scream so terribly that all in close proximity (i.e. animals) will hear (his groaning and wailing) except man and jinn.’

THE TOOLS OF IBLEES

Rasulullah (Sallallahu alayhi wasallam) said that Iblees said to his Rabb (to Allah Ta’ala on the occasion of his expulsion from the heavens): *“O my Rabb! You have sent down (to earth) Aadam. I know that soon there will be for them (the progeny of Aadam) Scriptures and Messengers. What are their scriptures and who will be their Messengers?”* Allah said: *‘Their Messengers will be Malaikah and Ambiya from among them, and their scriptures will be the Taurah, Injeel, Zabur and Furqaan (i.e. the*

Qur’aan).’

Iblees said: ‘What will be my kitaab?’ Allah Ta’ala said: “Your writing will be tattooing. Your qur’aan will be poetry. Your messengers will be the fortune-tellers. Your food will be that on which the Name of Allah is not recited. Your drink will be every intoxicant. Your truth will be lies. Your home will be public baths / toilets. Your assistants will be women. Your muath-thin will be musical instruments, and your musjids will be the market-places.”

LIES AND KUFR IN THE NAME OF THE NABI

Once Rasulullah (Sallallahu alayhi wasallam) heard two persons disputing about an Aayat of the Qur’aan. Then, with great anger on his face said: **“Verily, those before you were destroyed with their disputations in the Kitaab (of Allah).”**

The disease of disputing about Qur’aanic Aayaat and Ahaadith is of epidemic proportions in the Ummah today. Morons – real morons – who lack even in the rudimentary requisites of Tahaar-

at, who are unable to even recite the Qur’aan Majeed correctly, who are grossly ignorant regarding masaa-il of Salaat, etc., consider themselves qualified to interpret the Qur’aan and issue rulings which are nothing but inspirations of Iblees.

The morons with the Iblees directing them via the filth of the internet media, submit translations to the wildly fluctuating vagaries of their vain desires (*khawaaish nafs*). Iblees conjures with their conjecture stu-

pid fatwas of kufr which eliminate their Imaan. Thus, about such Ibleesi morons, Rasulullah (Sallallahu alayhi wasallam) said:

“He who fabricates a lie on me intentionally, should prepare his abode in the Fire.”

One who soils himself with kufr by dabbling with the Qur’aan Majeed with his ignorance speaks ‘intentional’ lies in the name of Rasulullah (Sallallahu alayhi wasallam).”

SELLING TELEVISIONS

(Continued from page 9)

mustafti seeks a fatwa on an issue which is conspicuously haraam, is because the ulama-e-soo' who are stupidly understood to be 'senior muftis' or stupid 'grand muftis', have hallowed this device of Iblees. However, since the conscience of the *mustafti* is suffering

pangs of confusion, he posed the question in an endeavour to assuage his heart which by virtue of Imaan repels baatil.

Regarding the heart of the Mu'min, Rasulullah (Sallallahu alayhi wasallam) said: "*Sin is that which disturbs your heart.*" In order to gain the correct fatwa,

Rasulullah (Sallallahu alayhi wasallam) instructed the true Mu'min: "*Seek a fatwa from your heart.*" In this age of fisq and fujoor in which the muftis are trading the Shariah for tuppence, one has to be extremely circumspect and not hasten to seek answers from muftis. They pave the

pathway of Jahannam with their corrupt and convoluted fatwas of *dha-laal*.

The *mustafti* did not ask a fatwa regarding Salaat timetables or Qur'aanic Aayaat displayed on the screens of such televisions which are used for *only* halaal purposes. The *mustafti* who has more brains than most muftis, is fully aware that it will be downright stu-

pid to ask about Salaat timetables and the like. Any moron understands what exactly the *mustafti's* question is all about. But the zig zagging mufti with his zig zagging twaddle 'daleels', twiddles with the Deen with his silly and flaccid diversionary 'proofs' with which he diverts the attention from the actual question.

FLIGHT FROM KUFR, FISQ AND FUJOOR

In his *Imdaadus Sulook*, Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) says:

"...This, then is the Way Allah chose for His Ambiya (alayhimus salaam). To follow the method of these illustrious personages is imperative for the acquisition of spiritual and moral reformation (tarbiyat). Divine Proximity and Favour can be acquired only after adoption of *riyaadhat* - seclusion, reduction in eating, renunciation and abandon-

ing association (i.e. unnecessary association).

In a narration in *Awaari-ful Ma-aarif*, Hadhrat Ibn Mas'ud (radhiyallahu anhu) states that Rasulullah (Sallallahu alayhi wasallam) said:

"Soon will there dawn an age on people when no one's Imaan will be safe, except he who takes his Deen and flees from city to city, mountain to mountain and from cave to cave like a fox attempting to escape the clutches of a hunter (in hot pursuit)."

The Sahaabah asked: "O Rasulullah! When will such a time dawn?"

Rasulullah (Sallallahu alayhi wasallam) said: "When sin will be committed in the pursuit of *rizq* and when abstention from *nikah* will be lawful."

The Sahaabah enquired: "We have been commanded with *nikah*. How will abstention therefrom be lawful in that age?"

Rasulullah (Sallallahu alayhi wasallam) said:

"In that age parents will be the cause of a man's destruction. If a man has no parents, his wife will be the cause of his destruction. If he has no wife, destruction will overtake him from the side of his

close relatives."

The Sahaabah asked: "O Rasulullah! How will they destroy a man?"

Rasulullah (Sallallahu alayhi wasallam) said:

"His relatives will criticize him because of the paucity of his earnings. As a result of their pressure he will transgress the limits in the pursuit of opulence and become audacious in the commission of haraam. In the pursuit (of more wealth) he will destroy himself and his Deen."

Rasulullah (Sallallahu alayhi wasallam) also said:

"After the second century, the noblest person will be he whose burden is the lightest."

When the Sahaabah enquired about the meaning of the "lightest burden".

Rasulullah (Sallallahu alayhi wasallam) said:

"The person who has neither wife nor children nor wealth, his reckoning will be the lightest." (Extract from *Irshaadul Mulook - Translation of Imdaadus Sulook* by Hadhrat Maulana Rashid Ahmad Gangohi - Rahmatullah alayh)

It will not be hidden from intelligent people whose Imaan has as yet not been ruined by the ravages of the times and the predatory villainy of the vile ulama-e-soo' that we are today in the cauldron of Imaani destruction por-

trayed in the aforementioned Hadith as well as other similar Ahaadith.

In this age of corruption - fisq, fujoor and kufr - when even wives and children are destroying the Imaan of a man, and when fussaaq/fujjaar men are destroying the Imaan of pious wives, the need for greater alertness is imperative. The Qur'aan says: "*O People of Imaan! Verily some among your wives and children are your enemies. Therefore, beware of them*". While the Aayat mentions only wives and children, in our age the very same advice and command are applicable to wives - pious wives - who have to beware of villainous husbands who are bereft of any *khauf* for Allah Ta'ala.

This is an era for seclusion. Only by seclusion is there hope for guarding and saving one's Imaan. While there are no longer mountains available for refuge, one's home can still be a substitute if the evil of society is kept out. Hadhrat Junaid (rahmatullah alayh) said:

"Whoever desires the safety of his body and the peace of his soul, should seclude himself from people because this is an age of terror. An intelligent man in this age is only he who adopts solitude."

Almost all people today - molvis, sheikhs, traders, doctors, and people of every walk of life - are terrorists. They pillage and plunder Imaan and the Deen. Today, wives, parents, husbands and relatives are in the forefront executing the satanic plot of Iblees to destroy Imaan. Remember that obedience to parents and husbands is haraam if they require one to act in contravention of the Shariah.

Hadhrat Maulana Gangohi (Rahmatullah alayh) says in his *Imdaadus Sulook*:

"In a Hadith, Rasulullah (Sallallahu alayhi wasallam) said that association with people and tolerating their inconveniences, are superior to renunciation and solitude. This should not be misunderstood, because it applies to a Muslim who has already adorned his nafs with *riyaadhat* and lofty attributes, and has attained an elevated stage of *roohaani* tranquillity. Allah Ta'ala has already bestowed to him a mountain of *Sabr* and an ocean of *Ridha*. Peace and tranquillity have already become entrenched in his heart. He has already become an embodiment of the virtues of perseverance, firmness, dignity, moderation in all things, purity, generosity, patience, courage, content-

(Continued on page 11)

HARDENING THE HEART

Rasulullah (Sallallahu alayhi wasallam) said:

"Do not speak much besides *Thikrullah*, for verily, much talk bereft of *Thikrullah* hardens the heart. Verily, the furthest of people from Allah is a hard heart."

Now reflect on the avalanches of filthy talk, vulgar talk, gheebat talk, porno talk, copro talk and futile talk in which you are drowning on the internet. The hearts of all members of chat groups are dead - harder than stone as Allah Ta'ala says in the Qur'aan Majeed:

"Then their hearts became hard like stone or even harder, for verily from some stones gush forth streams, and some stones split open and water flows forth, and some stones roll from heights for the fear of Allah."

In the entire creation of Allah Ta'ala only man and jinn degenerate into rubbish status.

FLIGHT FROM KUFR, FISQ AND FUJOOR

(Continued from page 10)

ment, piety and honour. He should be a man who has achieved the ability of controlling anger and suffering hardships. He should be one who has already effaced greed, desire, anger, pride, vanity and arrogance. For such a man it will be superior to

associate with people and tolerate their inconveniences and the difficulties which they cast in his path. Such a man is a source of moral and spiritual benefit to others. In spite of association, the *khalwat* of a man of this virtuous character will not be disturbed."

QUARANTINE IS HARAAM

Referring to the haraam kuffaar act of quarantine, the Qur'aan Majeed states:

"What! Have you not seen those people who came out (fleeing) from their homes while they were thousands, in fear of Maut (death)? Then Allah said to them: 'Perish!' Then (after their death) He resurrected them." (Al-Baqarah, Aayat 243)

In bygone times, during the era of Bani Israaeel, a

severe plague spread in a city / town. The inhabitants consisting of approximately 10,000 persons, for fear of contracting the disease and death, fled from the town and went into quarantine in a valley in between two mountains. Their cowardly flight and attempt to flee from Maut invited the Wrath of Allah Ta'ala. Allah Ta'ala exterminated the entire community. Not a single soul escaped death. They had fled the

SHAITAAN CALLS THE INTERFAITHER MUNAAFIQS

Abdullah Ibn Mas'ood (Radhiyallahu anhu) narrated: "Rasulullah (Sallallahu alayhi wasallam) drew a line for us (on the ground) and said: *"This is the Path of Allah."* Then he drew several lines on the right and left of this (Straight Line), and said: *"These lines (on the right and left): On every path is a shaitaan who calls towards it."* Then

Rasulullah (Sallallahu alayhi wasallam) recited (the Qur'aanic Aayat): *"This is My Straight Path. Therefore follow it..."*

Najaat or Salvation, there is only one straight path leading to Allah Ta'ala, and that is Islam. Any path diverting from Siraatul Mustaqeem is the path of the devil. The Shayaateen call these moron interfaithers to em-

brace their ideologies and religions of kufr. All interfaith movements are satanic ploys of kufr. The Qur'aan states: *"Verily the Deen by Allah is only Islam."*

Islam is the sole repository of Truth and it is only via Siraatul Mustaqeem that Allah Ta'ala could be reached. All other ways and paths lead to Iblees.

plague, went into self-imposed quarantine with the notion of saving themselves from death. They miserably failed.

"Say (O Muhammad!): 'Verily, Maut from which you are fleeing will overtake you, then you will be returned to (Allah), the Knower of the Unseen and Seen. Then He will inform you of what you were doing (on earth).'" (Al-Jumuah, Aayat 8)

EXCOMMUNICATION

Takfeer (excommunicating from Islam) of sinners –fussaaq and fujjaar– is not permissible solely on the basis of their sins. But when the faasiq believes that his sins are permissible, he degenerates into *zandaqah*. He is then a heretic who has to be excommunicated from the fold of Islam.

A man who performs Salaat carelessly with part of his *satr* exposed remains a Muslim despite

his act of *fisq* (flagrant immorality). However, a man who dons the niqaab of Iblees in denial of Rasulullah's categorical refutation of the *shirki* belief of the contagiousness of disease propagated by the atheists, loses his Imaan. Since his act of *fisq* is accompanied by a belief of kufr, his Imaan is effaced. Thus, Salaat behind such a devil is not valid.

THE MASK OF IBLEES - IS SALAAT VALID?

Q. I was praying with a few brothers in a musalla with a young mufti as the imam. He would cover his mouth and expose his nose as he led the prayers. We did pray shoulder to shoulder but I would have my mask or bandana lowered on my beard just around my neck to make it look like I am wearing a mask. I was doing this just in case if the authorities would come in. But Alhamdulillah here in the South (of America) where we live the authorities are very conservative and they do not bother religious establishments. The churches down here fill their churches. They do not do social distancing and the majority do not wear masks. The authorities don't do anything to them.

Two synagogues and the New York Arch Diocese took the governor of

New York to court because of the limit on people going into their places of worship, and they won the cases. Unfortunately no Muslim organization or group want to do the same thing. They are more afraid than anyone else of practicing their faith even though this country is for people to have freedom of religion and to fight for that freedom.

Is Salaat valid praying behind an imam who wears the covid mask?

A. Salaat is not valid behind a man who subscribes to the kufr theory of the atheists. Those who don the niqaab of Iblees on the basis of the kufr understanding that disease by itself is contagious, lose their Imaan. They are mushriks following the atheist kuffaar of the west and the mushrikeen of the pre-Islam

era. Those who suffer the calamity of performing Salaat behind such *zanadiqah* should repeat their Salaat.

Muslims –the vast majority – today are not Mu'mineen. Despite professing to be Muslims, they are kuffaar at heart. They are kuffaar of a medley of kinds – munaafiqeen, zanadaqah and murtaddeen. That is why they fear their own shadows more than anything else. They are the worst bootlickers of the kuffaar. They have sunk to gutter levels far below the Yahood and Nasaara. Even the so-called ulama have become bootlickers and hindlickers of the western atheists. That is why our Nabi (Sallallahu alayhi wasallam) said that they are *"the worst of mankind under the canopy of the sky"*. They are worse than the Yahood, Nasaara, Mushrikeen and worse than even khanaazeer.

SIX ACCURSED PERSONS

Rasulullah (sallallahu alayhi wasallam) said: "I have cursed six persons and Allah has cursed them. The dua of every Nabi is accepted. (The six are): The one who adds to the Kitaab of Allah. The one who denies Qadr (the

Belief of Taqdeer). The tyrannical oppressor who honours the one whom Allah has disgraced, and disgraces the one whom Allah has elevated. The one who desanctifies the Haram (Ka'bah) of Allah. The one who violates the honour of my Family. The one who abandons my Sunnah."

SALVATION ONLY IN ISLAM

Abdullah Ibn Mas'ood (Radhiyallahu anhu) said: "Rasulullah (Sallallahu alayhi wasallam) drew for us a straight line, and commented: 'This is the Path of Allah.' Then he drew several lines on the right and left of the straight line, and said: 'These are (diverging) paths. On each one of these paths is a shaitaan who calls towards it.' Then

Rasulullah (Sallallahu alayhi wasallam) recited the Aayat: *"Verily, this is My Straight Path...."*

Besides Islam, there is no other way, religion or ideology which leads to Allah Ta'ala. Besides Siraatul Mustaqeem, all other ideologies are pathways of shaitaan. The leader in every other religion/ideology is Iblees. The satanism of the interfaith pathway should thus be manifest to all Muslims.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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(Continued from page 5)

tives. We are trapped in an era of fitnah and fasaad. A home where the Deen is observed is a holy sanctuary visited by the Malaikah of Rahmat. On the other hand, houses such as the homes of your parents are haunts for the shayaateen. These people lack the haziest idea of the meaning of family ties and what constitutes disruption of breaking of family ties. Furthermore, it is haraam to uphold 'family ties' when in conflict with the Shariah.

Q. Is there a special thikr or amal for anxiety and depression? When my evil past comes to mind, I develop anxiety and go into depression.

A. When anxiety develops, do not brood on the past. Do not entertain the thought which is the cause for the anxiety. Instead, lapse into Thikrullah. Perform two raka'ts Nafl and engage in Thikrullah. Shaitaan tries to derail a person by causing anxiety in this manner. A Mu'min equipped with the weapon of Thikr does not suffer depression. Anxiety is an assault of shaitaan, and its antidote is Thikrullah. Rasulullah (Sallallahu alayhi wasallam)

IN THE MARKET-PLACE

Rasulullah (Sallallahu alayhi wasallam) said: "When a person enters any market-place (mall, etc.) and he recites: *Laa ilaaha il lallaah.... (the fourth Kalimah), then Allah Azza Wa Jal records for him thousands of good deeds, forgives thousands of sins and constructs a palace for him in Jannat.*"

said: "Shaitaan sits glued on the heart of man. When he (man) makes thikr, shaitaan flees. When he (man) is oblivious (ghaafil), shaitaan casts his waswasah."

Q. Salafis refute the validity of Tawassul. They say that it is shirk to cite the medium of Rasulullah (Sallallahu alayhi wasallam) when making dua. What is the proof against them?

A. Salafis are morons. They set themselves up as authorities, in fact greater than the illustrious Fuqaha of the Salafus Saaliheen era. Read our article on Tawassul. It is permissible to cite the *Waseelah (Medium)* of Rasulullah (Sallallahu alayhi wasallam), that is, direct the dua to Allah Ta'ala. Supplicate to Allah Ta'ala to accept your dua by virtue of Rasulullah (Sallallahu alayhi wasallam). This means: by virtue of our Nabi's proximity or closeness or status by Allah Ta'ala. Ignore the morons.

Q. Is it permissible to give money to a poor non-Muslim neighbour to assist with the burial of a deceased?

A. Yes, it is permissible. Monetary assistance is permissible. It is not permissible to participate in the funeral or burial service.

Q. Are Jumuah Mubaarak messages permissible. I receive such messages regularly every Friday.

A. Jumuah mubaarak messages have no basis in Islam. It is bid'ah and in emulation of kuffaar practices.

Q. What are the Lataa-if?

A. The Lataa-if are spiritual attributes which cannot be adequately explained in words.

Like there are physical eyes, so too are there spiritual eyes or the eyes of the heart, and so on.

Q. There are many kinds of alcohol. Are all alcohols haraam even if some do not intoxicate?

A. All alcohols are intoxicants. If a substance is not intoxicating, then it will not be haraam even if it is dubbed 'alcohol' chemically.

Q. A relative works in a bank as the manager. He has purchased furniture obviously with his earnings. He is now selling the furniture. Is it permissible to buy from him?

A. Although it is permissible to purchase the furniture, it is better from the Taqwa point of view not to purchase it.

Q. I am selling industrial eggs or eggs which the Majlis describe as 'artificial'. I have read of the cruelty in this industry. Should I stop selling these eggs?

A. Try to sell something else. Abandon the business of selling poisonous eggs which are the products of cruelty. Don't cast any aspersions on Allah's Providence and His Promise to provide our Rizq as He has pre-ordained. Those who adopt haraam and doubtful ways of procuring their Rizq are in fact implying their disbelief in Allah's Razzaaqiyat and His Promise. The Mashaa-ikh say: "Upon us is the obligation to obey Allah as He has commanded, and on Him is the obligation to feed us as He has promised." Rizq is something about which one should not be worried.

Q. I have found out that my husband is conducting rela-

tionships with women via his cell phone. He refuses to give me the password. What should I do?

A. 99% of the men of this age, including molvis and sheikhs, are involved in cellphone zina and pornography. There is nothing you will be able to do in these circumstances. Men and women are drowning in deluges of moral filth – zina and porno – of the cellphone. Little children are also addicted to this device of shaitaan. The entire Ummah across the board, is buffeted madly in this whirlpool of cellphone filth. People no longer have Imaan. They have become atheists. They are in entirety bereft of any concept of Allah's Omnipresence. They have become munaafiqs. Whilst they blabber with their mouths about the Recording Angels, they sin flagrantly in front of these Malaikah and with Allah Ta'ala looking at them. But since they do not really believe in the Presence of Allah Ta'ala and His Malaikah, they sin recklessly.

You can only constantly offer good advice to your husband and adopt Sabr. If you are unable to bear his evil abuse with patience then your marriage will end. Thus, your choice is between Sabr and Talaaq.

Q. The separation between a husband and wife was in terms of Khula'. Is it correct that the Iddat of this woman is 30 days?

A. The Iddat of a woman whether separated by Talaaq or Khula is the same. It is three haidh periods if not pregnant. If pregnant, it ends with the delivery of the child.

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"VOICE of ISLAM"

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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**"The physical eyes are not blind.
But the hearts within the breasts
are blind." (Qur'aan)**

COLLECTORS

QUESTION.

Especially during the month of Ramadhaan, we are inundated with collectors, local and foreign, soliciting funds for their projects. What should be our attitude? Please comment with advice.

ANSWER

It has always been our principle which we have applied to ourselves, namely, we are averse to Ulama going around to collect funds. Our belief which is the belief and practice of our Akaabir Ulama is that the Ulama should work within the means which are honourably available to them, and that they should not go from place to place, person to person soliciting funds. Such solicitation denigrates the honour of the Knowledge of the Deen as well as the honour of the Aalim. It is dishonourable.

It is necessary for the Ulama to adopt Tawakkul. They should only inform the community of

their work, and sit back at home or in their Madrasah. If Allah Ta'ala wills the work to progress, He will inspire the hearts of Muslims to come forward and contribute. This is the way in which we sustain our Deeni projects. We never once in the past 60 years of our Deeni activities sent around collectors. If Allah Ta'ala does not will progress for the work, it will come to a halt. If it does come to a halt, the person in charge does not lose anything. He should simply resign himself to Allah's decree.

This has always been our advice to all Ulama. But, alas! The Ulama nowadays have diverted their gaze from Allah Ta'ala. They are extremely deficient in Tawakkul, hence they cast avaricious eyes at the wealthy. They conduct themselves dishonourably with cap in hand, entirely oblivious of the disgrace they bring upon themselves and their Deeni projects. The Deen and its

projects are not dependent on our efforts nor on the wealth of the rich. When Allah Ta'ala desires a Deeni project to prosper, He creates the means and the circumstances for it to flourish.

The despicable conduct of collectors, the vast majority being bogus, has created scorn in the hearts of the wealthy for the people of Ilm. Rasulullah (Sallallahu alayhi wasallam) said: "It is not permissible for a Mu'min to bring disgrace on himself."

If funds are not available for a contemplated project, one loses nothing for one's inability to accomplish the desired project. In fact, one will be relieved of the considerable headaches with which projects are accompanied. One will have greater peace of mind if one is not involved in projects. The primary and the foremost project of every person is his family – wife and children, whose ta'leem and tarbiyat are

his obligations.

If the funds come honourably without active solicitation and without running after the wealthy with cap in hand, then it will be the effect of Allah's decree. While considerable funds are required for the Deeni projects in which we are involved, Hadhrat Maulana Ashraf Ali Thaanvi (Rahmatullah alayh) has put it beautifully:

روپے کی ضرورت ہے لیکن

ذلت سے لینا گواہ نہیں

"There is a need for money,
but taking it dishonourably is
not tolerable."

Even for necessary and worthy Deeni Projects, it is highly improper for Ulama to go from shop to shop, door to door, with cap in hand, bringing disgrace to themselves and to the Ilm of the Deen. These Ulama should remain at home and work within the means which Allah Ta'ala provides honourably.

(Continued on page 9)

A MONTH OF IBAADAT

The moments of Ramadhaan, whether night or day, are very auspicious. The thawaab for ibaadat is multiplied manifold during the month of Ramadhaan. Ramadhaan is not a month of feasting as many people think it is.

Womenfolk generally deprive themselves of much thawaab by wasting most of this holy time in the kitchen preparing delicacies. While there is nothing wrong in preparing delicious foods, they should

not devote their full time to this pursuit. They should increase their ibaadat.

The time before iftaar is very auspicious. Dua is readily accepted during the moments approaching iftaar. The ending of the fast should coincide with the fasting person engaged in some form of ibaadat. As iftaar time heralds, the fast should be lightly broken with only some dates or water. There should be no feasting at the time of iftaar. Immedi-

ately after iftaar perform Maghrib and Awwaabeen Salaat. Thereafter the feasting, not over-eating, may commence.

EID NIGHTS

The Nights of Eid too are among the holiest occasions. The Eid Nights are like the Night of Qadr. These Nights are not meant to be wasted in the kitchen or in unnecessary worldly pursuits. As much time as possible should be spent in communion with Allah Ta'ala.

THE VENUS DRIVEL

Mistaking the planet venus for the hilaal is untenable nonsense in terms of the Shariah. The Shariah has its own Ahkaam, and is not fettered to the views of astronomers, doctors and zanadaqah who come in a variety of hues.

According to the Shariah the only criterion for confirming the ending and commencement of Islamic months is physical sighting of the hilaal reported by Aadil (uprighteous/pious)

witnesses. Besides this fact, there is absolutely no other measure for confirming the sighting of the hilaal.

If Aadil Witnesses report that they have sighted the hilaal, and if this is countered by the whole world full of astronomers who claim that it was the planet Venus which was sighted, not the hilaal, then the word of all the astronomers will be rejected. The hilaal will be confirmed and the new

(Continued on page 9)

WORSE THAN PIGS!

Husbands who are able to tolerate their wives being subjected to the most horrendous form of obscenity called papsmear are worse than pigs. They are utterly bereft of Imaani Ghairah (Honour).

The wife is the most precious treasure a man possesses. If he

loses all his wealth and worldly possessions but has with him a faithful wife, he has lost nothing. But, if he tolerates his wife to undergo the satanic, obscene papsmear obscenity, then he should understand that he has lost his Treasure.

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Questions and Answers

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Q. Is online buying and selling of currencies permissible? For example, I buy \$100 on line for R1500, and sell it online for R1800.

A. The manner in which the deal is constructed is haraam. It is classified as riba. When a currency is sold for another currency, it has to be a cash deal in which both parties take possession of their respective currencies the same time. The method you have described is a sort of gambling and is classified as riba by the Shariah.

Q. University exams are now taking place online. The university requires students to take pictures of themselves before and during the exams for verification purposes. Is it permissible to take these pictures?

A. Allah Ta'ala requires Mu'mineen to abstain from haraam. Pictures are haraam. Most certainly it will not be permissible to indulge in a *ka-beerah* sin for the sake of the *jeefah* (carrion) of this dunya. Haraam photos for writing exams are never permissible. This is a small and insignificant test for one's Imaan.

Q. Is it permissible for women to go to a walimah if there are separate facilities?

A. No, it is not permissible. It is not permissible to a greater degree than the impermissibility for women to go to the Musjid even if there are some type of hallucinated 'separate facilities'. 'Separate facilities' at Musjids and Walimahs are ploys of Iblees.

Q. Whose responsibility is it to support a divorced woman?

A. Firstly, it is the responsibility of the father to support his divorced daughter; then of the sons; then of the brothers; then of the paternal uncles, etc.

Q. Are methods such as DNA, finger prints and similar other modern techniques valid evidence in an Islamic court?

A. All these modern techniques are not admissible as evidence in a Shariah court.

Q. My wife left home without valid reason. She is at her parents' home. Do I have to support her?

A. If the wife has left of her

own accord, then she is not entitled to any nafqah as long as she does not return to the marital home.

Q. Modern molvis say that it is no longer necessary to keep two fasts in Muharram because the Jews no longer fast on 10th Muharram. Therefore, fasting only one day, i.e. the 10th, will not be in emulation of the Jews. Is this correct?

A. The modern molvis are morons. Their claim is baseless. The order of our Nabi (Sallallahu alayhi wasallam) may not be set aside with our opinion. The Shariat may not be trifled with to satisfy personal opinion, whim and fancy. The need which had compelled *Sirri* (Silent) *Qiraa't* for *Zuhr* and *Asr Salaat* no longer exists today. Despite this, we still follow the original practice which moronic opinion and deviate molvis can not alter.

Q. What must I do about my Namaaz? In our Musjid there is social distancing, masks, sanitizer, marked places for making Namaaz, no wudhu facilities, no elderly people allowed, a slight cough creates panic, etc.

A. It is not permissible to perform Salaat in a temple. The miscreants and the munaafiqeen have transformed the Musjids into weird temples with all the haraam kufr measures of the atheists. Do not perform Salaat in the weird temple. Do not join a congregation consisting of devils and morons. Perform Salaat at home if no other venue is available where Salaat is performed as Muslims are required to perform.

Q. Is the greeting 'jumuah mu-baarak' Sunnah?

A. The greeting, 'jumuah mu-baarak' is bid'ah.

Q. Is it permissible to attend a 21st year birthday party? If I don't, they will say that I am severing family ties.

A. 21st year birthday parties and all birthday parties are haraam. Not attending haraam parties is not severing family ties. Their argument is stupidly satanic.

Q. The Jamiat KZN and Mufti Ebrahim Desai of Darul Ifta Sherwood insist on following

HARAAM 'TABLEEGH'

Q. A Couple is married for 7 years. The husband is constantly in jamaat all over the world and country. He leaves his wife unattended physically, financially and emotionally. When addressed, he says your reward is in the Akhirat. The ameer of the jamaat sees nothing wrong with this behaviour. The wife cannot endure this any longer. Is this a valid basis for a talaaq? The wife is desperate for advice.

A. In the scenario mentioned by you, the wife has a valid reason to ask for Talaaq although there is much greater merit in adopting Sabr to tolerate and bear the injustices of the husband. The husband in this case is guilty of violating his family obligations imposed on him by the Shariah. The ameer of the jamaat is a jaahil.

He lacks understanding and knowledge of the Shariah, hence he speaks bunkum and haraam. It is this type of *ghulu'* (haraam and stupid extremism) which has caused the decline, fall, moral and spiritual degradation of the Tabligh Jamaat. *Ghulu'* permeates all ranks of the Jamaat.

It is Waajib for the husband who leaves home for a valid, halaal journey to ensure that there is a reliable (non-faasiq) mahram to attend to the needs of his family during his absence. It is Waajib to leave sufficient means for the home expenses. The husband who deliberately defaults in these Waajib requisites is accursed. His entire journey, regardless of it being for tabligh, is under the Cloud of Divine Wrath.

the covid protocols in the Musjid. What should we do?

A. You should follow the Sunnah. Do not follow these moron molvis and jaahil muftis whose speciality is bootlicking the atheists and the government. The Jamiat KZN and the Darul Ifta in Sherwood are guilty of haraam akin to kufr for advising adoption of the kufr cockroach covid methods of the atheists. These mercenary molvis are signs of Qiyaamah.

Q. Is test tube meat grown in a laboratory halaal?

A. Such satanic filth is haraam. Perhaps even devils will not consume it.

Q. I am a Maaliki. The Musjid where I perform Salaat, they do not recite Qunoot in Fajr. Therefore, I recite Qunoot after Tashahhud before Salaam. What is the status of my Salaat?

A. You should not recite Qunoot after Tashahhud. Your Salaat is valid without Qunoot. While Qunoot is Mustahab or Sunnat for Maalikis in Fajr Salaat, the Salaat is valid without Qunoot.

Q. Is it permissible to display the face of the deceased? People file past to look at the face

of the dead person.

A. It is not permissible to display the face of the mayyit. This is a kuffaar custom.

Q. Is it permissible to abstain from lawful measures, e.g. from medicine or from working to earn?

A. It is permissible for men of high Taqwa to abandon even the lawful ways and means for the achievement of lawful objectives as was the practice of many Auliya. No one understood the Deen better than the Auliya. While people of our lowly calibre of Imaan cannot emulate the ways of the Auliya due to our lack of Taqwa and Wara', the Auliya are fully qualified for reposing their entire trust on Allah Ta'ala, which induced abandonment of even the lawful means.

While we have to adopt the lawful ways and means created by Allah Ta'ala for the acquisition of our worldly needs, it is not permissible to believe that these means can act of their own accord. The ways and means which are natural operate by the command and decree of Allah Ta'ala.

Q. How should a person compensate if he had indulged in

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sexual relations during the wife's menses?

A. Indulgence in conjugal relations during the state of menses is a major sin. Taubah is incumbent.

Q. What is the effect according to the Maaliki Math-hab, if the husband says to his wife: "You are haraam for me."?

A. If the husband is aware of the mas'alah that "You are haraam to me.", viz. it constitutes three Talaaq, then it will be three Talaaqs. He may then not marry her again unless she marries another man who divorces her after having consummated the marriage.

If the man is ignorant and unaware of the mas'alah, then it will be one Talaaq. This is in terms of the Maaliki Math-hab.

Q. I gave some money to a poor person without any intention. Can I later make intention of Zakaat?

A. If the needy person has not used up the money yet, then the niyyat of Zakaat may be made.

Q. Will it be sinful to make Thikr during the English talk on the day of Jum'ah?

A. No, it is not sinful to engage in Thikrullaah during the English bayaan.

Q. In the estate of the deceased are televisions, musical instruments and music cds. Do the heirs inherit these items?

A. The televisions, music cds, and the like should be treated as wine and pork and thrown away. Haraam assets are not inherited.

Q. Is Zakaat payable on precious stones and platinum?

A. There is no Zakaat on precious stones. Only if the stones are for reselling, then it will be stock-in-trade and Zakaat taxable. But if the stones are for one's use, Zakaat is not payable. Platinum too is Zakaatable only if it is stock-in-trade.

Q. Does Zakaat have to be paid on property acquired for rental income?

A. There is no Zakaat on property acquired for rental income.

Q. The tree of a neighbour is cracking the boundary wall. I have asked for its removal, but the neighbour refuses. What should I do?

A. Although it is incumbent on the neighbour to remove the tree which is cracking the wall, there is really nothing you can do other than having Sabr (patience). Tolerating the indiscretion and inconvenience created by a neighbour is meritorious. The thawaab for such Sabr is great.

Q. It has been ascertained that chocolate contains insect and rodent filth. Is it permissible to eat chocolate?

A. The insect and rodent filth should be sufficiently nauseating to deter one from consuming the chocolate. Furthermore, even if this filth is not in chocolates, the chocolates will still not be permissible. Chocolate contains a number of ingredients. Some are mushtabah and some are haraam.

Q. In our country (The Gambia) if the husband has sexual relations with one wife when it is the turn of the other wife, then this is described as 'small zina'. Is this correct?

A. It is stupid and baseless. There is no such stupidity as 'small zina'. The husband sins for violating the turn of the one wife, but this is not zina in any way.

Q. A mufti says that the Fiqh kitaabs have to be updated and rewritten. He says that many masaa-il should be deleted. Is this correct?

A. The 'mufti' you have mentioned is in actual fact a moron agent of Iblees. The moron does not know what he disgorges.

Q. What does Islam say about astrology?

A. If by astrology you mean fortune-telling by the stars, then this is haraam.

Q. After the Nikah of my sister, there will be a function in a hall. I do not want to participate, but my mother insists that I go to the hall. Will it be permissible?

A. In fact, you should not attend even the Nikah if the haraam function will be held. It is not permissible to obey parents in their haraam demands and wishes.

Q. Is there Zakaat on a house which has been bought for rental income or for reselling?

KUFR GHULU' OF TABLIGH JAMAAT

Q. During a ghusht visit to me by local Jamaat Brothers it was again said to me by a senior person that no matter if one fulfills all the other Deeni obligations, like salaah, zakaat, fasting, not committing sins, etc. that if one does not go out with Tableeg Jamaat "in the path of Allah s.w.t" then one cannot be safe from the azaab of the Qabr let alone the other stages of the Hereafter after one passes away.

Is there a Qur'anic injunction or an authentic Hadith to support this? What is your opinion on this view or claim by the Tableeg Jamaat? After all, not every person is cut out to go out and do the work of Tableeg.

A. This moron has to renew his Imaan and also his Nikah if he has a desire to remain within the fold of Islam. It is this

type of *ghulu'* (haraam extremism) culminating in kufr which has split the Tabligh Jamaat into two virulently hostile factions with each group at the throat of the other. The moron is absolutely shameless in proclaiming his kufr.

With a single copro statement he negated the imperative importance of all the fundamentals of Islam. Shaitaan has thoroughly convoluted his brains and heart with his urine. Shaitaan is notorious with his urine which is one of his snares to dupe, mislead and destroy juhhaal of the likes of this tablighi moron. This character's 'tablighi' is for the sake of his base nafsani desires. Never associate with people of this type whom the devil utilizes to dig the foundations of the Deen.

A. There is no Zakaat payable on a property purchased for rental income. Zakaat has to be paid if the property is purchased with the intention of reselling. Zakaat should be paid on the market value of the property on the day the Zakaat is paid.

Q. A new trend that many people are involved in is, Nikah through Zoom or whatsapp video. In present lockdown conditions this method of nikah are becoming widespread. Some Imams seem readily available to perform these nikahs. There are two scenarios quite common:

- 1) Imam sitting in his house and bride and groom sitting in their own respective homes. (Bride in her house and groom in his house). Both having witnesses present in their homes.
- 2) Imam sitting in the bride's house with witnesses and the groom sitting in his own house with witnesses.

In these scenarios is nikah valid or invalid. In which scenarios will nikahs be valid?

A. Marriages performed in this manner are not valid. No sce-

nario is valid. They will be living in the state of adultery.

Q. How is it to perform Salaat with elbows exposed?

A. It is not permissible to have the elbows exposed during Salaat. It is sinful.

Q. The Lenasia Muslim Association (LMA) is appealing for millions of rands to build classrooms. Each classroom will cost R300,000. Please comment on this. Is it a worthy Deeni project?

A. It is haraam to contribute funds for the wasteful project of the LMA. While millions of Muslims are suffering and struggling for food and a hovel or tent to stay in, these LMA morons squander R300,000 on a showpiece deceptive classroom which will be used to misguide children. These modernists are deviates. The Qur'aan Majeed describes the wasters as being the brothers of the shayaateen, and that is precisely what these LMA juhala are.

Q. Is it permissible to use a small table or a slightly raised platform on which the food is placed while sitting on the floor?

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A. It is not permissible to use a small table or a slightly raised platform for the food when eating on the floor. The person, the dastrakhaan and the food must be on the same level.

Q. Is it permissible to take a picture of the back of one's head?

A. It is haraam to take a picture even of the back of your head just as it is haraam to take a picture of the face.

Q. According to Mufti Ebrahim Desai, it is permissible to work in a store selling pork and other haraam stuff. His fatwa does appear 'weird' as you say. On what basis can it be permissible to earn a living working with pork and haraam products?

A. It is one of this mufti's zigzag fatwas based on Fiqhi technicalities which should never be cited for practical application. It is haraam to work in a store where one has to handle pork and alcohol. Any Muslim can understand this. One does not need to be an Aalim to understand this simple issue. Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

Q. I used to hold Mufti Ebrahim Desai in high regard, but now I have read that The Majlis has criticized him. Please throw some light on this issue?

A. Whatever 'light' is required is provided with each criticism we publish. Anyhow, know that Mufti Ebrahim Desai has joined the league of Ulama-e-Soo'. He has become a liberal and issues many zigzag baatil fatwas.

Q. Is there a difference in the impurity of a male baby's urine and a female baby's urine?

A. In terms of the Hanafi Mathhab which we follow, a female baby's urine and a male baby's urine are the same in degree of impurity.

Q. A maulana says that the Hadith about the 15th of Sha'baan is fake. Please comment.

A. The 'maulana' who said that the Hadith about Sha'baan is fake, is himself a fake/bogus. He is a deviated Salafi. Our articles on Sha'baan are available

on our website. The 15th Night of Sha'baan is an auspicious night. It is meritorious to visit the grave yard on this night. However, if bid'ah (innovation) customs are practised, then do not go.

Q. Is Janaazah Salaat performed for a person who commits suicide?

A. Even if someone commits suicide, Janaazah Salaat has to be performed.

Q. Please explain how is Zakaat calculated. For example, a man had R20,000 last year. After 12 months he still has this amount. However, during the course of the year he received more money, but 12 months have not yet passed on the extra earnings. He now has R30,000. Does he pay Zakaat on only the R20,000?

A. A man who had R20,000 last year in Ramadhaan is called Saahib-e-Nisaab. That is, Zakaat will be payable on all his wealth after 12 months which will be the current Ramadhaan. Any additional money which he receives during the course of the 12 months must be added to the R20,000, and Zakaat will be paid on the total regardless of 12 months not having passed on the amounts received during the course of the year. However, there is no Zakaat on the amounts spent during the year. Zakaat will be paid on the total cash balance. In your example, he will pay Zakaat on R30,000.

Q. Many widows and divorcees are suffering. They have no source of income and are therefore forced to seek work. What is Islam's solution for this huge problem?

A. The plight of numerous women is truly pitiable. Those relatives on whom it is Waajib to support the women totally abandon their obligation. The Shariah has made it Waajib firstly on the males from the father's side (the Asbaat) to support destitute women. If the Asbaat fail in their obligation, then the duty devolves on the males on the mother's side. But nowadays, people have become like animals. They simply discard those who are their responsibility. If the relatives fail to ex-

cute their obligation, then it becomes the incumbent duty of the Muslim community to provide for these females. The entire community is sinful for shirking their obligation thus compelling the person / female work to seek employment in haraam environments.

Q. Is Zakaat payable on houses which yield rental income?

A. Zakaat is not paid on houses which are used for living or for generating rental income. If the house is purchased with the specific intention of reselling, then Zakaat is payable on it.

Q. What is the status of Musjid inauguration functions?

A. Musjid inauguration functions are bid'ah. There is no such function for a newly-built Musjid. The inauguration of a Musjid is the Athaan and the Salaat, nothing more. All these confounded merrymaking functions in the name of the Deen are inspirations of shaitaan.

Q. The Musjid where I and my father used to perform Salaat practices social distance and observes all the covid criteria. In obedience to the government, this Musjid was closed. During the closure of this Musjid I attended another Musjid at a distance where the Salaat was performed according to the Sunnah. The government has now allowed the Musjids to open. However, our Musjid still adheres to the covid rules. My father insists that I attend this Musjid and submit to the rules. He does not want me to attend the other Musjid. What should I do?

A. Rasulullah (Sallallahu alayhi wasallam) said that there is no obedience for anyone in any act which is disobedience to Allah Ta'ala. Without disputing with your father and without being disrespectful to him, mention to him that it is not permissible to perform Salaat in the Musjid where they are observing the protocols of shaitaan. Then attend the Musjid where the Salaat is performed according to the Sunnah even if your father opposes you. It is not permissible to obey parents in any haraam instruction they issue.

Q. What should we do if the

DHUHA SALAAT

Rasulullah (Sallallahu alayhi wasallam) said: "There are 360 joints in the human body. It is a person's obligation to give Sadqah for each joint (that is on a daily basis)." The Sahaabah asked: "O Nabi of Allah! Who can afford this?" Rasulullah (Sallallahu alayhi wasallam) said: "Cleanse any mucus lying in the Musjid and remove any obstacle from the road. If unable, then at least perform two Raka'ts Dhuha Salaat."

"He who is steadfast in observing two raka'ts Dhuha, will be forgiven all his sins even if as numerous as the bubbles on the ocean."

"Allah will build a palace of gold for the one who performs 12 raka'ts Dhuha Salaat."

government enforces vaccination?

A. When the government forces the haraam vaccination, only Allah Ta'ala can help us. There is no one single prescription we can offer for such a brutal scenario. If forced, it will not be sinful to submit. But there may be people who will resist even if it cost their lives. Just make dua to be saved from this calamity of shaitaani vaccination.

Q. After having completed my Salaat I was informed that I had faced the wrong direction. Should the Salaat be repeated?

A. Your Salaat is valid even if you had erroneously faced the wrong direction. The requisite for validity is that at the time of performing Salaat it should be in the mind that you were facing the Qiblah. There is no need to repeat the Salaat.

Q. A Madrasah justifies its jalsahs on the basis of Hadhrat Umar (Radhiyallahu anhu) having slaughtered a camel when he had completed Hifz of Surah Baqarah. I have been invited to participate in a Jalsah. Please advise.

A. Do not respond to the invitations. These jalsahs are not per-

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missible. They are wasteful, merrymaking, haraam functions. The argument of Hadhrat Umar (Radhiyallahu anhu) these miscreants present is utterly baseless. Hadhrat Umar (Radhiyallahu anhu) did not organize a stupid jalsah inviting even women to come out from their homes. He simply distributed the meat to the poor. So, they should follow his example. They should not cite him to halaalize their haraam merrymaking function. Distribute food to the poor unostentatiously without a merrymaking stupid function.

Q. Should women also become bay't to a sheikh?

A. In today's time it is extremely dangerous for women to take bay't. The so-called 'sheikhs' of today are scoundrels who prey on vulnerable women. We are aware of many cases of sheikh misdemeanours. The female mureeds place their trust in their sheikh who later is overwhelmed by his nafs. Then he seduces them. Islaah of the Nafs is Waajib at all times. Read the books of the Auliya regularly and heed their naseehat. Insha-Allah, you will then gain moral reformation. But, just stay clear of these moron scoundrel 'sheikhs'.

Q. A Muslim man married a Hindu woman who has not accepted Islam. Should this man fast during Ramadhaan?

A. The Hindu woman is not his wife. The man lives in the state of zina (adultery) with her. Marriage to a Hindu woman is not valid. Nevertheless, he still has to fast. Only Allah Ta'ala knows whether it will be accepted or not.

Q. Is it permissible to be on the beach at Maghrib time?

A. It is not permissible to be on the beach at Maghrib time. Evil jinn are likely to interfere with a person at the beach at this time. It is a time when the shayaateen predominate at the beach.

Q. Are nikahs performed online valid?

A. Nikahs performed online are not valid.

Q. Is it permissible to earn a living by delivering haraam

food?

A. It is not permissible to earn money by delivering haraam food.

Q. My divorced daughter has been asked for a reference on her ex-husband. What should she say?

A. She should answer truthfully. State the true facts. If the your daughter was at fault, do not paint the ex-husband in bad colours. If the ex-husband is a rotter, then inform the lady of the truth so that the lady's daughter does not fall into the same trap.

Just keep Allah Ta'ala in front of you and speak the truth without any intention of wanting to harm the ex-husband.

Q. Is it true that jinns enter the toilet after midnight?

A. Jinn, i.e. evil shayaateen, do sometimes inhabit toilets at all times, not necessarily after midnight. It is permissible to go to toilet at midnight. However, do ensure that you recite the relevant Dua before entering.

Q. Is Isha Salaat valid after midnight?

A. Performing Isha after midnight is discouraged although permissible.

Q. In the Musjid where social distancing is observed, can I pass in front of a musalli?

A. Those who stand like devils in the Musjid observing devil's distancing have no honour. You may pass right in front of them. They are under the spell of Iblees. Furthermore, you should not attend a Musjid which has been converted into a weird temple by the munaafiqeen with the protocols of shaitaan.

Q. Is it permissible to give my Zakaat as a gift to my sister's daughter who does not have the Nisaab amount?

A. It is permissible to give your sister's daughter Zakaat as a 'gift'. Without mentioning that it is Zakaat.

Q. Is the Sunnah I'tikaaf of Ramadhaan valid in a khaanqah?

A. The Sunnah I'tikaaf is not valid in the khaanqah. It is valid only in a Musjid where the five daily Salaat are performed.

Q. When the boy and girl view one another for marriage pur-

THE TASBEEH AND RIYA

Q. I usually keep a tasbeeh (rosary) in my hand for thikr. My friend advised that I should not display the tasbeeh in public as it smacks of riya. Please advise.

A. Yes, it does smack of riya. Although some of our Mashaaikh did advise keeping a Tasbeeh in hand as a *muthakkir* (reminder) for permanent Thikr, it is only a temporary measure. It should not become a permanent *amal*. The *Maqsood* (Objective) is to embed Allah's Name in the heart, and this is achieved by Thikr-e-Lisaani (Thikr of the tongue).

The objective is not the number of times one recites the Name of Allah Ta'ala. The Objective is that the Name of Allah Ta'ala must be permanently ingrained and embedded deep in the heart. Do not adopt the display of the Tasbeeh as a permanent *amal*. The nafs is a cunning ustaadh. In subtle ways will it contaminate and corrupt one's Ikhlaas (sincerity). Without even realizing, you will become vain (develop *ujub*) and feel pleased when people look

at you in the state of 'thikr' which could ultimately be rejected by Allah Ta'ala.

Regarding the flaunting of the Tasbeeh in public, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"At all times, while walking, sitting or reclining, recite Durood Shareef. Wudhu is not necessary for this nor is any specific number of times necessary for this continuous recitation of Durood (or any other Thikr of Allah Ta'ala). Do not walk around at all times with a tasbeeh (rosary) in the hand."

While it is 100% correct that wudhu is not necessary for engagement in Thikrullah, this applies to those who are not in the practice of permanent Thikrullah. But for the Saalikeen, being without wudhu when even eating food or at any other time of the day OR night is unthinkable and intolerable. Go to bed with Wudhu and the Name of Allah Ta'ala on your tongue. Then your every breath during your sleep will be recorded as a Tasbeeh.

poses, are they allowed to speak?

A. The boy and girl may only view each other briefly, not speak. Other measures should be adopted to investigate the characters. It is not possible to know the character and attitudes merely by viewing. The purpose of viewing is to only discern if there is an emotional attraction. If there is no emotional attraction at first sight, it is then best not to proceed with marriage.

Q. Which halaal certifying body is reliable?

A. Whatever these evil 'halaal' certifying outfits do is haraam. They are a cartel of mafia scoundrels parasiting money from the public. Never accept their halaal certification. They are scoundrels who sell the Deen for some miserable worldly crumbs. There is not a single reliable entity in this gamut of Satanist bodies.

Q. Can Zakaat be used for

da'wah purposes?

A. Zakaat will not be discharged if a poor Muslim is not made the owner of the money. Zakaat may not be used for Da'wah activity in which the poor do not become the owners of the money.

Q. In Taraaweeh at our Musjid the Imaam does not recite Durood and Dua in the last Qa'dah. Is the Salaat valid? It is said that the deletion is to accommodate tired musallis.

A. While the Salaat is valid, the musallis are being deprived of great thawaab. It is Sunnat to recite Durood and Dua after At-tahiyaat. Permanent deletion of this Sunnat is sinful. Their argument is utterly baseless and satanic. There is no need for an intelligent dismissal of this rubbish 'daleel'. They could perhaps be deprived of the Shafaa'at of Rasulullah (Sallallahu alayhi wasallam)

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RASULULLAH'S ADVICE

Hadhrat Anas Bin Maalik (radhiyallahu anhu), one of the most senior Sahaabah, was in the service of Rasulullah (sallallahu alayhi wasallam) from the age of 8 years. He narrates the following special naseehat (advice and admonition) which Rasulullah (sallallahu alayhi wasallam) gave him:

“He says that Rasulullah (sallallahu alayhi wasallam) said: ‘O Anas! Make wudhu properly. There will be barkat in your age and the guarding Angels will love you.

Be thorough in ghusl-e-janaabat, for there is im-

purity under every hair. Sins are then forgiven.

Perform Dhuhaa (Chaasht) Salaat without fail. This is the Salaat of the Repenters.

Perform Salaat (Nafl) night and day. The Angels will supplicate specially for you.

Fulfil all the arkaan of Salaat correctly. Allah will love you. He accepts such Salaat.

If you are able, inculcate the practice of being permanently with wudhu. At the time of Maut, you will not forget Kalimah Shahadat.

When entering your home, make Salaam to the inmates. This will bring about sweetness of Imaan and the sins along the road (which were unintentionally) committed will be forgiven.

Do not harbour malice and envy for any Muslim for even a moment.

This is my way. Whoever adopts my way loves me. Whoever loves me will be with me in Jannat. O Anas! If you guard my wasiyyat and naseehat, and you practise it, Maut will become beloved to you. In Maut, peace is concealed for you.’ ”

PAPSMEAR FILTH AND OBSCENITY

Q. A mufti asks for textual proof from the kutub of Fiqh for the claim that the papsmear test renders ghusl waajib. He says that while the test is not permissible, ghusl is not waajib. Is this correct?

A. The obscene papsmear test renders ghusal waajib. It breaks the fast. It is horrendously obscene and haraam. The questioner mentions the condition “without desire”.

What is the guarantee for the woman not developing desire when the instrument is inserted deep into her vagina by a faasiq/faajir/kaafir male doctor?

The scenario is absolutely horrendous and obscene. Imagine your wife laying with her legs wide spread open, flat on a table with her legs in stirrups and a male doctor manhandling her vagina.

How is it ever possible for a husband to even contemplate his wife being subjected to such a filthy Satanist procedure? Even if we assume that ghusal is not waajib in terms of Fiqhi masaa-il, then too *Ihtiyaat and Imaani Ghairat* demand that the Mufti decrees that ghusal is waajib. In fact, the mufti should decree that *Tajdeed-e-Imaan* is (Continued on page 11)

“SYSTEM FILLED WITH WASTE PRODUCTS”

“Doctor, is my baby all right?” is the first question of almost every woman when her child is born. I myself have heard the question thousands of times. If every mother’s greatest wish is to have a truly healthy baby, why (in most cases) does she take such poor care of herself before the baby is born? And why does she feed her child from infancy to adulthood so improperly that illness inevitably results?

This century has been

called “The Century of the Child” because of the tremendous interest in the physical and psychological growth of children.

But as we look around us, where are these radiantly healthy children? Certainly their parents are anxious to rear healthy youngsters. Some eight thousand books on child care have been published in the last twenty-five years.

Why then are the offices of the country’s thousands of paediatricians and general practitioners filled with runny-nosed, tired, allergic, feverish,

THE THOROUGH MUNAAFIQ

Describing the attributes of a Munaafiq (hypocrite), Rasulullah (Sallallahu alayhi wasallam) said: “Three attributes render a person a thorough (confirmed) munaafiq. He who has

rundown, anaemic, bespectacled, acne-ridden, too thin or obese children?

The answer is simple: (1) The mother’s body was no fit environment for the child because her system was filled with waste products from im-

A FULLY CULTURED PERSON

Culture is mistakenly equated with secular education and the external facade of niceties when meeting and dealing with people. According to Islam, culture is something far superior and nobler than what materialists understand.

Hadhrat Fuzail Bin Iyaaz (rahmatullah alayh), explaining the meaning of culture said:

“A fully cultured person is one who possesses the following attributes:

➤ He is obedient to his

parents,

➤ He is kind to his relatives.

➤ He honours his friends.

➤ He displays good character to his family and workers.

➤ He protects his Deen.

➤ He protects his wealth (i.e. does not waste it) and spends whenever the need arises.

➤ He spends most of the time at home.

➤ He abstains from idle talk and futile gatherings.”

ZIGZAGGERY FOR CARRION

The primary cause for mufti-zigzaggery, i.e. muftis issuing fatwas to appease the nafs and desires of people, is the craving for wealth. The lust for money constrains muftis who either totally lack Taqwa or who are extremely deficient in Taqwa, to look askance at the people of wealth. Their eyes are on the pockets of the wealthy, hence they are extremely cautious when they have to issue fatwas.

They bend over their backs to ensure that their fatwas should not irk their donors. Since they

lack ikhlaas, they have no idea of Tawakkul on Allah Ta’ala. They believe that tramping on the toes of the wealthy with the Haqq of the Sunnah will adversely affect their collections. The wealthy donors will cease contributing. This attitude is the evidence for the charge that these muftis are in the game of the Deen for the sake of the dunya, not for the Pleasure of Allah Ta’ala and their Najaat in the Aakhirah. They have sold their souls for the carrion of the dunya. Rasulullah (Sallallahu alayhi wasallam) said: “The world is jeefah (carrion).”

one portion of nifaaq in him, is a munaafiq in that portion. (He remains a munaafiq) until he abandons that trait (of nifaaq). (The four attributes of the thorough munaafiq are): He betrays trust. When he speaks, he lies. When he

pledges, he commits treachery. When he disputes, he is vulgar.”

According to Imaam Nawawi (Rahmatullah alayh), this last trait means that he falls into deviance. He diverts from the Path of the Haqq.

proper food, drug residues, coffee acids, the poisons of cigarettes and alcohol.

(2) The growing child is improperly fed, spends too much time watching television, is driven everywhere instead of walking and devotes too little

time to exercising in fresh air.

Henry Bieler, MD Food Is Your Best Medicine (End of article)

Among the worst and most injurious waste products in a woman’s

(Continued on page 8)

A WOMAN'S KUFR DEMANDS

Trading her Imaan for the crumbs of the dunya, an estranged wife tendered the following proposal to her husband for terminating the marriage: *(Our comments in bold in brackets)*

"I would like to inform you that I have sought legal advice and I am fully aware of what my legal rights are, so we have one of two options:

We can legally divorce amicably or alternatively, we can take the matter to court. I would like to divorce amicably, but should you decide to take the route of the latter option, I have been informed that in terms of section 7 (3) of the Divorce Act, estates are to be divided in terms of the financial situations of the parties.

(Taking the matter to the kuffaar court and seeking the kufr benefits of the kufr acts of law are haraam.)

I was a homemaker for 17 years (Being a 'homemaker' was your Waajib obligation as demanded by the sacred Nikah contract. You had not bestowed any favour whatsoever to your husband by being a 'homemaker'. You had only favoured yourself.)

I have been left with nothing. (A person will have only whatever Allah Ta'ala has predestined for him/her. Your inordinate greed for haraam money and enlisting the kuffaar court to extort haraam from your husband is the evidence for the kufr in your heart.)

You are a CA which shows the court that you CAN AFFORD maintenance. (After Talaaq, the man is responsible for your maintenance during the Iddat period if you are in the marital home. He will be responsible for the maintenance of his children in terms of the Shariah, not according to the exploitive decree of the kuffaar court.)

However, regardless of what is going on between the two of us, I would like to maintain a level of respect because we share three children together. (There can be no level of 'respect' when you are pursuing the path of exploitation and extortion with the aid of the kuffaar court.)

Please agree to the following proposal:

1. Please stop all communication through the children, please contact me timeously and directly

through email or whatsapp in future. It is affecting the children negatively and if you continue to do so, I will take the matter to children's court.

(You have absolutely no right to prevent the father from having communication with his children. If you are not an immoral woman, then while you will have the right of custody over the minor children, their father will remain the Guardian. You have no right to make any decisions regarding the children without the approval of the father. You are only the custodian, not the guardian. You have no right to dictate your stupid, haraam conditions.)

2. In terms of maintenance for the children, I would like R7500 per child per month, this is exclusive of school fees and medical aid, but inclusive of water, lights, rent, fuel, groceries, clothing, medical bills, entertainment, etc.

(You cannot decide the maintenance amount. You are an exploiter, an extortionist and a contemptible gold-digger. An independent assessment must be made by responsible persons to decide what are the basic needs of the children. Maintenance will then be determined according to the Shariah not according to your lust, fulfilment of which you are seeking via the kuffaar court.

Furthermore, if the father is averse to his children attending these immoral secular schools, you may not send them to their moral destruction, and you may not claim that he pays such haraam fees. It is the father's right to decide on the expenses and the avenues of expenditure. You do not have such rights.)

3. Rehabilitation maintenance for myself, an amount of R5000 per month for two years.

4. A vehicle to transport the children, preferably the Audi, because that is the car I was using when we were living together.

(If you are a drug addict, then get yourself rehabilitated at your own expense. Your ex-husband is not responsible for any type of rehabilitation expenses. Furthermore, he is responsible for expenses only for the Iddat period. Thereafter your male relatives have to maintain you, or if you are a lewd street woman, then go work and earn.

Your demand for a vehicle is ludicrous. Your ex-husband's stupidity of having provided you with a vehicle is now rebounding on him. Since he had aided you in sin by having provided you with a haraam car, he has now to suffer your haraam demand.)

Please lemme know of your decision by Tuesday, 23rd February 2021 by no later than 1pm. If I have not received an answer by then. I will be left

with no choice but to take the matter further.

(Yes you are free to carve your pathway straight to Jahannam).

Many women are purchasing kufr and ruining their Aakhirat for the sake of worldly carrion by enlisting the aid of the kuffaar courts to extort haraam money from their ex-husbands. This naseehat is only for such women who do have Imaan, but due to ignorance and misadvised by morons, they take the route of the kuffaar court to suck haraam money from their ex-husbands.

Women who believe that they have Imaan should understand that according to the Shariah, the position is as follows:

(1) The ex-wife is entitled to maintenance only for the Iddat period. Thereafter she ceases being the responsibility of her ex-husband.

(2) She is the custodian of the minor children. When a boy reaches 8 years, custody is transferred to the father, and when a girl is close to buloogh, the mother's right of custody ends.

(3) The father remains the Guardian. The mother has no right of making decisions for the children without the approval of the father.

(4) The father has visitation rights at all times. A neutral venue should be arranged where he may visit his children.

(5) It is the obligation of the father to maintain his children. The expenses

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ADVISING THE GUIDES

Hadhrat Tha'anvi (rahmatullah alayh) advising the spiritual guides who endeavour to increase the numbers of their circle (by indiscriminate bay't) and who refrain from reprimanding their mureeds and who abstain from Amr Bil Ma'roof for the fear of losing followers, says:

"These people who claim to be exponents of Tasawwuf and leaders (in this field), should think of the time when they will be alone in the grave

without any comforter. Will they be able to gain glitter (in the grave) from their circle of mureeds? If the answer is in the negative, then they should develop here something which will provide light and glitter for them in the grave. And that is the Bond with Allah Ta'ala. Allah's Bond is adequate for enhancing the dazzle of one's circle.

Therefore, attend to the ailments of mureeds irrespective of the number of mureeds increasing or decreasing (as a result of reprimanding and rebuking)."

FORGETFULNESS

The following are some of the things which create forgetfulness or – failing memory:

- ♦ Making wudhu in a place of impurity, e.g. the toilet
- ♦ Worldly worries
- ♦ Commission of sins
- ♦ Engrossment in worldly affairs

- ♦ Looking at a hanged person
- ♦ Eating much salted meat
- ♦ Looking at the sky during the state of janaabat
- ♦ Much laughter and joking
- ♦ Laughing in the qabrastaan
- ♦ Entering the Musjid with the left foot and

- coming out with the right foot
- ♦ Looking at the private parts
- ♦ Urinating in the bathroom
- ♦ Urinating in public
- ♦ Urinating under a fruit tree, in stagnant water or in ash
- ♦ Combing the hair with a broken comb

A CONFIRMED MURTAD

Q. If a person says the following, is he still a Muslim?

1. Stoning is not part of Shariah. He goes on to give explanation that some commentators of the Quran included the Hadith about stoning. And they need to interpret one in light of another. He also says they said there was a verse in Quran whose recitation was abrogated but the ruling remained. He says that some people said that you can't have Hadith abrogating the Quran.

2. Shariah laws like cutting of the hands are not

applicable today. He goes on to say that we read that when Isa (AS) comes back then he will abolish the jizya. So he explains that it depends on the time and place.

3. There is no apostasy law (I think he means no death penalty). He explains that there is no compulsion in religion and so the Hadith may not be authentic or it would mean that the Hadith applied to a certain circumstance in the time of Prophet Muhammad (SAW).

4. He feels that the 'Muslim countries'

should be ruled by majority (democracy).

5. He believes that transgenders can marry.

6. He says because we believe that Isa (AS) is a prophet and so during Christmas we should have lectures etc to honour the birth of Isa (AS).

7. You can believe in evolution theory.

8. You can give interest in the case of a mortgage as it is difficult nowadays.

9. He believes there is something like black magic but he says that if people had the power to-

day then they would use it to change governments etc.

10. He says Non Muslims can go to Jannah if they do good actions within their range.

11. He says if you follow the Prophet (SAW) in the minor things then often times we lose the bigger picture. The minor things are taken from Hadith. I think he meant that the bigger picture is to submit to Allah.

12. He explains crucify as a method of killing but he says that in the case of Isa (AS), Isa (AS) was crucified but not to the point that he was killed. Then he quoted some

Tafsir book.

13. He is friends with pro LGBTQ priest.

A. A man holding these clear-cut beliefs of kufr is termed *Akfarul Kaafireen*, i.e. he is among greatest of the kuffaar, perhaps worse than Fir'oun and Iblees. In this era the Ummah abounds with kuffaar of this category. They masquerade as Muslims whilst every capillary in their body pulsates with kufr. One does not have to be an Aalim to understand the kufr of people of this kind. Their kufr is a conspicuous exhibition which pours out from every aperture of their bodies and from every pore on their skins.

ZAALIMEEN

Hadhrat Sufyaan Thauri (rahmatullah alayh) said that the following types of persons are regarded as zaalimeen (oppressors):

- A person who makes dua for himself and forgets his parents in particular and other Muslims in general.
- A person who does not recite at least 100 verses of the Qur'aan Shareef daily.
- A person who enters a Masjid and comes out without having performed at least two raka'ts Salaat.

- A person who passes by a qabrustaan (cemetery) and fails to make Salaam and Dua for the inmates of the graves.
- A person (village dweller or traveller) who happens to be in the city on Fridays but abstains from performing Jumuah Salaat.
- A person in whose neighbourhood lives an Aalim but he refrains from acquiring knowledge of the Deen from him.
- An unmarried young man who does not acquire knowledge of the Deen.
- A person who eats while his neighbour is hungry.

"SYSTEM FILLED WITH WASTE PRODUCTS"

(Continued from page 6)

body are the filth of haidh (menses) retention, and the poisonous and harmful waste products of contra-

ceptives. These satanic measures are indicative in the traits of atheism in people who profess to be Muslims. They believe that by the adoption of unnatural satanic methods, the Plan of Allah Ta'ala can be foiled.

UNDERSTANDING

Rasulullah (sallallahu alayhi wasallam) said: "Verily, a man's lengthy Salaat and his short Khutbah is the sign of his *Fiqahat* (i.e. profound Deeni understanding). Therefore, lengthen Salaat and make the khutbah brief."

This Hadith illustrates the stupidity of the state-appointed imaams in the Haramain Shareefain and elsewhere.

A WOMAN'S KUFR DEMANDS

(Continued from page 7)

for the basic needs are his obligation although it is understood that he will spend more on his children within his means. But the mother may not demand money for expenditure for such

activities which according to the Shariah are not permissible.

(6) If the mother refuses to relinquish custody when her right has terminated, then the father will have the right to withhold maintenance from the children.

The above is a brief summary of rights and obligations when a separation takes place. However, if the father is unfit or immoral, certain of his rights may be denied while some rights may be curtailed.

SHIAH ABUSERS OF THE SAHAABAH

Hadhrat Ibn Umar (radhiyallahu anhu) narrates:

"Rasulullah (sallallahu alayhi wasallam) said: 'When you see those who abuse my Sahaabah, then say (to them): The la'nat of Allah on your shirk.' " (Tirmizi, Mishkaat)

"This implies that their curse (or abuse) rebounds on them. They are the votaries of evil and mischief. On the other hand, the Sahaabah are the people of virtue who are deserving of the mercy and pleasure (of Allah)."

verily, they are mushrikeen."

In Islam the punishment for *murtaddeen* (renegades) is death. Those who revile the Sahaabah and brand them as munaafiqeen and kaafireen are themselves murtaddeen.

Commenting on this Hadith, the author Mullah Ali Bin Sultan Muhammad Al-Qaari, says in his Sharah Mirqaat:

In another authentic Hadith it is said:

"In the last of ages will be a community called Raafizah (Shiahs). They will abandon Islam. Therefore kill them, for

Another Hadith states: "They will relate themselves to the *Ahl-e-Bait* while in reality they are not of the *Ahl-e-Bait*."

THE HOUR OF ACCEPTANCE

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, during the night there is an (auspicious) Hour. If a Muslim's good Dua regarding his worldly affairs and Aakhirat coincides with this Hour, Allah grants it. And that Hour is in every Night."

THE THIRD ONE IS SHAITAAN

“Never ever be alone with a woman, for verily the third one present is shaitaan.”
(Hadith)

A fatal slip leading to disaster is solitude with a woman. Even some genuinely pious persons fall into this trap. Shaikhs (spiritual guides) who rely on their ‘taqwa’ are prone to fall by the way-side. Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said that when Allah Ta’ala wills to disgrace a Sufi, Allah Ta’ala involves him with females and lads.

Relying on his assumed taqwa, the sheikh, even if *kaamil*, will become ensnared by his nafs if he relaxes his guard. It does

not behove a Shaikh to become complacent regarding his female mureeds. He is in a dangerous combustible cauldron with female mureeds. He will falter and fall very hard. Rasulullah (Sallallahu alayhi wasallam) said that there is no greater fitnah for men than women.

It is indeed surprising when a genuine Shaikh relaxes his guard. Such over-confidence will lead to his ruin. Women generally speak with alluring, seductive tones which must concupiscently affect a man, be he her Shaikh. The Shaikh is not an angel. He is not *ma’soom* (protected against sin as are the *Ambiya*). In fact, her Shaikh

is more dangerous for her than other fussaag and fujjaar.

Once some guests were sitting in the company of Hadhrat Hasan Basri (Rahmatullah alayh) when they saw from the window a group of boys dragging a headless human body. Shocked at this sight, they asked Hadhrat Basri for an explanation. With tears in his eyes he explained that the corpse was of an Imaam of the Auliya from who Ulama sought advice and guidance.

This great Shaikh had once relaxed his guard and his eyes fell on a beautiful Christian woman. His brains were paralyzed. He fell head over

heels in love with her. Imaam Ghazali (Rahmatullah alayh) said that when a man becomes emotionally involved with a woman, 80% of his brain cells become inoperative. He then lacks the ability of thinking clearly. He becomes more deficient in his intelligence than the intellectually deficient females. His mental discernment is jarred out of equilibrium.

His mad love for this woman constrained him to seek her hand in marriage. Her condition was that he should embrace her Christian religion. Blinded by lustful love – love which in reality is a mirage – a passing phase like mist which is soon to dissipate and disappear – this Shaikh of Shaikhs renounced Islam.

The murtad was thus executed. His corpse being unfit for burial was being dragged to be dumped in the city dump where it would be food for vultures and the rats.

This happens when man or woman drops his/her guard – the guard of the eyes – the guard of not coming near to any act which could culminate in any degree of fornication – fornication of the eyes, ears, tongue, limbs and the mind. The 30 year old Sister, foolishly reposing reliance on the scoundrel Maulana’s knowledge, wisdom and taqwa, dropped her guard, and the Maulana dropped his guard, and she became too trusting, and then they landed in Hell.

ADVICE FOR THE KHALIFAS

The first requisite for a spiritual guide is for him to constantly examine himself. He should be concerned with his own islaah, more than what he is concerned with the islaah of his mureeds.

The shaikh should not hanker after a following. He should not intentionally embark on any plan to increase his circle of mureeds.

The one who has just been appointed a khalifah by some buzrug should not become swollen headed and bloated with ujub

and takabbur. This is generally the case with khalifas who are not Aalims. He should not labour under the notion that he has attained the goal of Tasawwuf by virtue of his appointment. In fact, as long as his own insignificance, inability and inexperience are not discernible to him, he should understand that he suffers from many spiritual ailments.

It is common, especially in this age, for unqualified persons to be appointed as khalifas. The appointing Shaikh is misled by an

external show of piety of the mureed. The Shaikh mistakenly believes his mureed to be qualified for masheekhat, hence he appoints him as a khalifah. It should be understood that Mashaa-ikh are not *Ambiya*. Their decisions are not corroborated by Wahi. They too err.

NOT A CERTIFICATE
The appointment of a mureed to the pedestal of masheekhat is not a certification of Wusool (i.e. having attained the Goal of Tasawwuf, viz., Allah Ta’ala). It does not mean that a man who has been appointed a khalifah has

become a buzrug or durwaish by virtue of the appointment.

It is therefore necessary that prospective mureeds thoroughly scrutinize the man – his life and actions – before they enter into bay’t with him.

ISLAAH

The shaikh should concentrate and emphasise on moral reformation, not on athkaar and ashghaal. To assist him in this delicate task, he should consult the works of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) or of some other recognized Senior Mashaa-ikh whose

silsilah he is following. He should not parade his opinions because he is no mujtahid in the field of Tasawwuf. Adherence to the advices, methods, principles and teachings of the Akaabir Mashaa-ikh is absolutely necessary.

Some sheikhs are duped by their nafs which fans their ego and nafsani desire of ujub (self-esteem). They therefore organise public thikr gatherings. This pomp and imagined glitter give them immense satisfaction. But the Akaabir with whom we are linked did not engage in such practices.

THE VENUS DRIVEL

(Continued from page 1)

month declared.

It is most lamentable that even Ulama become awed by the drivell disgorged by astronomers who in terms of the Shariah are morons for

talking a ballyhoo of baloney and bunkum. They are plain stupid for proffering ideas which are bound to clash with the Shariah. Even if the astronomers say that it was Venus, we shall accept the validity of the sighting if confirmed by Aadil witnesses.

WORSE THAN PIGS!

(Continued from page 1)

It is difficult to believe or accept that a woman who voluntarily submits to this obscene form of rape by devil doctors can still be the

Treasure which Rasulullah (Sallallahu alayhi wasallam) lauded so much. It is difficult to believe that such a woman can be a faithful wife.

There is no more precious, more valuable

and more lovable a Treasure than the wife. This is the way Rasulullah (Sallallahu alayhi wasallam) described the Treasure of the Wife. But papsmear obscenity denuded her of these accolades.

COLLECTORS

(Continued from page 1)

WE DO NOT SUPPORT SUCH COLLECTION DRIVES BY ANY ORGANIZATION EVEN

IF ULAMA ARE INVOLVED IN COLLECTING FUNDS IN THIS DESPICABLE MANNER.

We are inundated with enquiries regarding the bo-

naides of a variety of collectors and fund-raisers roaming around, especially during Ramadhaan. We have in the past clarified our stance in this regard. We reiterate that we do not

support any body collecting funds in this despicable manner of going from shop to shop with cap in hands. We urge the respected Molvi Saahibs to exercise restraint and to do their

Deeni works without pressure, that is, do not do more than the funds which come your way honourable. There is no barkat in roaming the streets collecting funds. It is disgraceful. Was-salaam

Question:

Nabi Sallallahu Alayhi WaSallam has mentioned that there is no questioning in the Grave for a person who passes away on a Friday. From this I understand that one who passes away on a Jum'ah is fortunate. Sometimes we see Bidatis, people who were not punctual with Fardh Salaah in the Masjid, people who used to wear their trousers below the ankles and beardless men, etc., passing away on a Friday or Jum'ah night. People then comment: 'You can never judge anyone, See! He passed away on a Friday',

MAUT ON A FRIDAY

'He wasn't punctual with Salaah in the Masjid but he had a clean heart', 'because of his generosity' etc etc. Also they say 'Once you have passed the Qabr without questioning, then in the Akhirat you will be successful. Please enlighten me regarding this type of thinking. Jazakallah

Answer

Usually people who are lax or not practicing properly on the Deen make comments such as: "See! He passed away on a Friday. He was not punctual....You can never

judge, etc..."

Yes, no one can say what the destiny of a person will be. Judgment pertains to the Akhirat. Only Allah Ta'ala will judge. While it is not permissible to claim that a certain person will go to Jahannam on the basis of his sins, and a certain person will go to Jannat on the basis of his piety, it is necessary to judge a person in this dunya in terms of the Shariah.

Thus, it is incumbent to say that a man who shaves his beard is a faasiq, and a man who

wears his trousers below his ankles is a faasiq and invites Allah's Wrath and Punishment. Such is the command of the Shariah.

It is not necessary that every person who dies on a Friday will be saved although that should be our belief in general. While we should entertain a good opinion about even a flagrant sinner who dies on a Friday, there is no guarantee that he will be saved and be entitled to the virtues of Maut on Jum'ah. No one can make a judgment on this issue. We only say in

general that questioning in the grave is waived from a person who dies on a Friday. But whether a specific person will be saved, we cannot say.

If a flagrant sinner has a good Maut on a Friday, we can infer that Allah Ta'ala has forgiven him and he will be spared from the questioning in the grave. But if a Muslim dies while drinking wine for example, it can be inferred that he has died an evil death and that he will not be entitled to the virtues of death on a Friday. Allah knows best.

THE ERROR AND GHULU' OF THE TABLIGHIS

Rasulullah (Sallallahu alayhi wasallam) said: "Hasten to perform the two Raka'ts (Sunnatul Muakkadah) after the Maghrib (Fardh), for verily, these two Raka'ts are lifted (unto Allah Ta'ala) together with the Fardh."

This is the Fatwa of our Nabi (Sallallahu alayhi wasallam). But what is the convoluted fatwa of the Tablighis? Misguided

by Iblees with the pretext of deceptive 'tableegh', they act in blatant conflict with this command of Rasulullah (Sallallahu alayhi wasallam). Their new bid'ah is a little talk or kitaab-reading immediately after the Maghrib Fardh Salaat.

Instead of obeying Rasulullah (Sallallahu alayhi wasallam) by engaging in the Sunnatul

Muakkadah Salaat, they accord greater importance to their talk. This is subtle 'kufr' camouflaged with an outer deeni facade.

It is not permissible for Musallis to sit and be laboured with this impermissible talk/bayaan which Rasulullah (Sallallahu alayhi wasallam) has proscribed. The Sunnatul Muakkadah

Salaat has an inextricable link with the Fardh Salaat. If it is separated from the Fardh, it loses its *Muakkad* significance. It will then no longer be the Sunnatul Muakkadah ordered by the Shariah. The intervening talk transforms the Sunnatul Muakkadah into a Nafl.

It is *Ghulu'* (haraam extremism) which has ruined the Tabligh Jamaat.

Be assured that the Angels who take the Fardh Salaat to Allah Ta'ala will not wait for the Sunnat Salaat until the Tablighi has completed his talk. They will depart with only the Fardh Salaat and those who participate in the impermissible talk will be deprived of the immense thawaab of the two raka'ts Sunnatul Muakkadah which have to be *incumbently* attached to the Fardh Salaat.

ULTERIOR MOTIVES

When a man who is supposedly a spiritual guide craves for initiating mureeds into his circle and goes to the disgraceful level of instructing his 'khaadims' to persuade and pressurize ignorant people to enter into his allegiance (bay't), it indicates the crookedness of his intention. His desire is to bolster the number of his following. He believes himself to be worthy of a big following. He hankers after the nafsaani desire of fame and perhaps he suffers from greed of wealth because usually bay't of this type comes along with its perks of hadaayah (gifts to the shaikh). This attitude of these spiritual guides is mercenary. Such 'guides'

in the words of Hadhrat Thaavi (rahmatullah alayh) are dacoits who rob people of their Imaan.

It is most dishonourable for a spiritual guide to desire that people enter into his circle. It is even more dishonourable for him to canvass for mureeds.

Regarding the desire for increasing one's circle of mureeds, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: "I do not like latitude in bay't. The only result of this (i.e. of the policy of indiscriminate bay't) is the increase (in one's following) of people of corrupt understanding and little intelligence. I am not enlisting volunteers for an army. It is sufficient to have a (spiritual) relationship with a couple of intelligent persons."

WOMEN AND BAY'T

Bay't means pledge of allegiance to a Shaikh (spiritual guide). It is a

pledge to obey the advice and instructions of the spiritual mentor in matters pertaining to moral purification. The Mashaaikh of

the Tasawwuf Salaasil (Chains) would also accept females into this Pledge.

The present era in close proximity to Qiyaamah is infested with *fitnah* and *fasaad*. Most, if not all, shaikhs purporting to be spiritual guides are grossly deficient in A'maal-e-Saalihah, in the Sunnah and even in the understanding of Tasawwuf and its objectives. In fact, most of them are bogus – jaahil and morally diseased and spiritually bankrupt. Some supposedly senior 'mentors' specialize in seducing female 'mureeds'.

In view of the moral dangers posed by these wayward, miscreant sheikhs, it is haraam for females to become hooked to a sheikh by the system of bay't. For their moral purification and spiritual

(Continued on page 11)

THE TREASURE OF ILLNESS

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, when a Muslim visits his (sick) brother, he remains in the Garden of Jannat until he returns (i.e. takes leave)." "Verily, Allah Ta'ala will say (to a person) on the Day of Qiyaamah: 'O Son of Aadam! I was sick, but you did not visit Me!' The person will say: 'O my Rabb! How could I visit You when You are Rabbul Aalameen?' Allah Ta'ala will respond: 'Did you not know that a certain servant of Mine was sick and you did not visit

him? Did you not know that if you had visited him, you would have found Me by him?' "

Rasulullah (Sallallahu alayhi wasallam) said that 70,000 Malaikah (Angels) engage in Dua for the one who visits a sick person during the morning. These 70,000 Angels remain in supplication until the evening. If one then visits the sick during the evening, another group of 70,000 Angels engage in Dua-e-Maghfirat for him until the morning."

But, these munaafiq coprocreep bootlickers of the atheists flee from even their aged parents on the pretext of the covid devil.

OBSCENITY OF PAPSMEAR

Question

Does the papsmear test which women undergo nullify the Fast? According to Mufti Ebrahim Desai, it does not break the Fast. Please comment.

Answer

This mufti has become notorious for zigzagging corrupt 'fatwas' which distract people from Allah Ta'ala and the Akhirah. Something is wrong with his brains. Only brains convoluted by nafsani filth can ever condone the obscenity and immorality of this evil test which

women with prostitute tendencies submit to.

The very name, *papsmear*, is nauseating. Describing this Satanist test, the medical experts say:

"A Pap smear, also called Pap test, is a procedure to test for cervical cancer in women. A Pap smear involves collecting cells from your cervix – the lower, narrow end of your uterus that's at the top of your vagina.

The test is done in your doctor's office or clinic. It takes about 10 to 20 minutes. You'll lie on a table with your feet

placed firmly in stirrups. You'll spread your legs, and your doctor (*the Devil*) will insert a metal or plastic tool; into your vagina. They'll open it so that it widens the vaginal walls. This allows them to see your cervix. Your doctor will use a swab to take a sample of cells from your cervix." (*End of the obscene, immoral act of Satanism*).

Which decent Mu'minah can ever submit to such obscene indignity? Women who are desirous of becoming cancerous in body and soul, submit to this satanic obscenity.

Without being sick, only a prostitute submits to this satanic filthy and obscene procedure of the kuffaar. Even a sick Mu'minah will never submit to this haraam, obscene, immoral indignity which the shaitani mufti has legalized.

And, it is only a mufti whose brains and heart are convoluted with shaitaniyat and nafsaniyat who has the devilish temerity of condoning this obscenity. Only a Rubbish mufti, has no care for the Muslim woman's Imaan and her Hayaa, has such obscene audacity. Without a word of caution

and naseehat he simply encourages and promotes this filth which has smeared his brains with 'cervical' cancer.

Muslim women should understand well that this obscene papsmear test is **HARAAM. It nullifies the Fast.** And, how is it possible for a Mu'minah to ever go during the auspicious month of Ramadhan for such an obscene and filthy test on the pretext of getting tested for cancer when she has no cancer.

There is the grave danger of this shaitani procedure giving her **CANCER**.

PAPSMEAR FILTH AND OBSCENITY

(Continued from page 6)

also Waajib.

When the human shaitaan inserts the instrument deep into the vagina of your wife he simulates the act of intercourse, sometimes unintentionally and in most cases intentionally. The rubbish derives carnal gratification from this insertion.

As far as Fiqhi texts are concerned, despite the claim of ghusal not being waajib *mutlaqan*, the *Ihtiyaat* is on ghusal. Check Munyah. Furthermore, the objective

(*maqsood*) of this filth is not *tadaawi*. The objective is supposedly to test for an imaginary disease. But as far as these fujjaar are concerned this hallucinatory test is accompanied by lust as well. We have spoken to Deendaar doctors who confirm the lustful and obscene aspects.

Shaami narrating from Nooh Afendi on the basis of *At-Tajnees*, says: "*Verily, the Mukhtaar is Wujoob-e-Ghusal when the intention is istimtaa' because shahwat is*

ghaalib..."

The Shaarih of Al-Munyah states: "*It is aulaa for ghusal to be waajib if the insertion is in the vagina.*"

Understand well that the aforementioned *ikhtilaaf* relates to a scenario wherein the finger is inserted for valid medical purposes. The current papsmear scenario was never imagined by the Fuqaha.

That any Mufti who understands what this satanic obscenity entails, saying that ghusal is not

waajib defies credulity. Ghusal is Waajib.

If any Mufti desires to challenge this unequivocal claim, let him state his dalaa-il and have it published. Insha-Allah, we shall then with Allah's fadhl thoroughly demolish the papsmear zigzagging of the mufti. It is unthinkable that a mufti could find even the slightest justification for an act which puts even Iblees to shame.

Only a jaahil, maajin 'mufti' whose brains have become convoluted with papsmear filth, will search the kutub for per-

missibility for this nauseatingly filthy papsmear act. The issue of the obscene satanic act breaking or not breaking the fast, or ghusal becoming waajib or not should not be the consideration. The very filthy papsmear immorality should be proclaimed haraam. The full-stop should be on its prohibition. There is no need to proceed beyond this full stop. On the contrary, it will be prudent to decree *Tajdeed-e-Imaan* (*Renewal of Imaan*) for the prostitute-type woman who agrees to subject herself to such a filthy, immoral act.

DO NOT GREET THEM!

Rasulullah (Sallallahu alayhi wasallam) said: "**Do not sit with the people of Qadr (the Qadriyyah sect) nor greet them (i.e. do not offer Salaam to them).**"

The Qadriyyah sect subscribes to total free will. They believe that man is the creator of his own actions without any interference from Allah Ta'ala. They are thus kuffaar of the *Zindeeq* class.

The same ruling is applicable to all *zanaadaqah*. Their Salaat, Saum, Sadqah and Hajj are of no value. Such people should not be greeted with the Masnoon Salaam.

Those who believe in the contagiousness of disease on the basis of the theories of the atheists are also among the *zanaadaqah*. Salaam should not be made to them nor should one respond to their greeting even if they are molvis, sheikhs, muftis, and 'grand' muftis. All of them are members of *Hizbush Shaitaan – the Legion of the Devil*.

"A man came to Abdullah Ibn Umar (Radhiyallahu anhu) and said: 'A certain person conveys his salaam to you.' Ibn Umar said: 'It has reached me that he is an innovator (bid'ati). If indeed he has innovated, then do not convey my Salaam to him.'"

THE TAALIB-E-ILM

For the true success of the Student of Deeni Ilm, it is imperative that he develops a single purpose in his mind. Everything which has no direct bearing to Ilm is a diversion and a threat to his pursuit of Ilm. The primary, in fact the only, occupation of the Taalib-e-Ilm should be his kutub (the text

books). He should fully engross himself with his kitaabs.

Night and day should become equal for him. Holidays are something alien to the true Seeker of Knowledge. A student who looks forward to holidays and who wastes his time in other activities during the holiday period renders

grave injustice to his pursuit of Ilm.

The Student of Deeni Ilm has no time or inclination for extraneous issues. Mutala-ah of the Kutub and cultivation of Taqwa are the only two things which the true Taalib-e-Ilm understands. Without Taqwa the knowledge is barren; devoid of Divine Noor.

WOMEN AND BAY'T

(Continued from page 10)

progress women should read the books of the Auliya of former times. They should also not

waste time reading biographies of non-entities who have suddenly mushroomed as 'hadrats and buzroogs'. The works of the early Auliya and Sa-

haabah are more than adequate for acquisition of moral and spiritual direction. Never trust the scoundrels masquerading as spiritual guides.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

for accommodating gross laziness bordering on aversion for the Sunnah.

Q. If married Hindus accept Islam, should Nikah be performed?

A. If a Hindu husband and wife accept Islam together – the same time, their marriage will remain valid. If only one accepts Islam, the marriage is rendered null and void.

Q. Is it permissible to feed cats petfood which contains haraam meat?

A. It is not permissible to feed cats haraam meat/chicken.

Q. Many Muslims hero-worship non-Muslim sportsmen. Please comment.

A. On the Day of Qiyaamah a person will rise among the people he loved and associated with. Those who hero-worship kuffaar and fussaah sportsmen, movie actors and the like will be resurrected together with

these inmates of Jahannam. He too will be among them in Jahannam if Allah Ta'ala has not forgiven him.

Q. If male cousins say Salaam, should the female respond?

A. It is not permissible to greet a ghair mahram. Neither should a man greet a woman nor vice versa. While this is unmannerly according to kuffaar culture, it is honourable and respectable in terms of Islam. Do not greet or respond to the salaam of a male cousin. Don't be concerned with his annoyance. Be concerned with Allah's Pleasure and Displeasure.

Q. Is crypto currency trading permissible?

A. Crypto currency trading is not permissible. We have published a booklet, *Bitcoin* which is available on our website.

Q. When does Chaasht Na-maaz start and how many raka'ats?

A. The time for Chaasht

(Dhuha) begins after Ishraaq. It is best after about an hour after Ishraaq until one hour before Zawwaal. However, it could be performed immediately after Ishraaq. Chaasht is from four to twelve raka'ts.

Q. Should Sajdah Sahw be made if the order of the Surahs is mistakenly not observed?

A. If the order of the Surahs is not observed as you have mentioned, Sajdah Sahw is not incumbent. But it is not permissible to intentionally discard the sequence of the Surahs.

Q. Is it permissible for a female to learn Tajweed and Qur'aan recitation from a male Ustaadh?

A. It is not permissible for a female to learn Tajweed or Qur'aan recitation from a male.

Q. What is Islam's view on paedophilia? Does Islam allow it?

A. The first issue is to define

what paedophilia actually means. We do not know what is your understanding of paedophilia. We have understood that if a man preys on little girls and molests them, he will be a paedophile. Hitherto we are of the understanding that paedophilia is unrelated to marriage. A man who marries a minor in a valid Nikah, is not a paedophile. However, if western kuffaar law regards marriage to a minor to be paedophilia, then obviously such a concept is baseless and is at variance with Islam.

Q. From what age should a girl observe purdah? Should a woman observe purdah for a ten year old boy?

A. Purdah should begin at an early age. A girl should adopt purdah from the age of six or seven years. A woman should maintain purdah for ten-year old boy.

THE WORLDLY PROSPERITY OF THE KUFFAAR

"Do not let the movements of those who are kuffaar in the cities deceive you." (Qur'aan)

The material prosperity, technological progress and scientific advancement of the kuffaar should not awe Muslims. This is the purport of the aforementioned aayat of the Qur'aan Majeed. Their worldly progress is not something to hanker after. All such progress will be short-lived. At the end of this earthly road

there is nothing but everlasting perdition and Jahannam for the kuffaar. Far from being enamoured with the phantoms of kuffaar progress, Muslims should pity them.

However, instead, Muslims in this age have become victims of self-pity. They feel deprived if they lack the material prosperity which the kuffaar, especially western kuffaar enjoy. Ignorance of the purpose and goal of earthly life has engendered this false perception in Muslims.

WITHIN THE LIMITS
Pursuing worldly prosperity which includes scientific and technological advancement, should be only within the confines of the Shariah and only as means for sustaining this worldly life, not as ends in themselves. Since Muslims have fixed technology as the goal of life in their mistaken concept of the attainment of material perfection, they cast overboard the Shariah without hesitation when their worldly aims clash with the Law of Allah Ta'ala.

Denouncing this concep-

tion, the Qur'aan Majeed says:

"Verily, the life of this world is only play, amusement and mutual competition (in pride) in the (the accumulation) of wealth and children."

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, this world has been created for you, while you have been created for the Aakhirah."

We are therefore allowed to take from this world only what is necessary and that too lawfully according to the commands of the Shariah. While this

dunya is the ultimate goal of the kuffaar, it is only a provision for the Muslim in his worldly sojourn until he reaches Home in Jannat.

IMAAN

"Imaan has more than seventy branches. The highest is the proclamation of 'Laa ilaha illa laah'. The lowest category (below which there is no Imaan) is to remove from the pathway any harmful object". (Hadith)

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DISGUSTING TREACHERY

A MAULANA AND A LADY

QUESTION

I am the uncle of a lady involved or was involved in a love saga with a Maulana. The Maulana is a well known pious figure in the community, and he is my close friend. The lady is about 30 years old and the Maulana about 50 years. Both are married and have children. The husband of the lady is a close friend of the Maulana. He always seeks advice from the Maulana. He has implicit trust and confidence in his friend, the Maulana.

Whenever the Maulana comes to the town where the lady lives with her husband, he (the husband) is the host at whose home the Maulana stays for the duration of his visit. Every morning the husband leaves to attend to his business. Sometimes the Maulana is alone at home with only the lady present, the children also having left for school.

In this scenario, a relationship developed between the Maulana and the lady (my

niece). They developed a strong mutual love. Everything except actual zina was committed.

After some time, a couple of years, the Maulana came to his senses, and I believe the lady as well. They have realized the evil of their relationship, have made Taubah and are very remorseful. No one besides myself and of course, Allah Ta'ala, is aware of this sordid saga.

I told both that in my opinion, their Taubah is not sufficient to atone for their conduct. The evil is of such a nature that it requires more than Taubah. Am I right? Both have presented some excuse for their evil conduct. The Maulana says that it was in a moment of weakness that he succumbed to his nafs; that he did not plan to develop a relationship with his friend's wife. It was never even in his dreams. He therefore feels confident of having been forgiven by Allah Ta'ala. He has also profusely apologized to the lady via myself.

The lady contends that she was young at the age of 30 and

she simply became infatuated with the Maulana who was 20 years senior to her. Her excuse, in her own words: "As a young lady I was totally overwhelmed by the Taqwa, knowledge and wisdom of the middle-aged man, and simply fell in love. This led to my treacherous, erratic and out-of-character behaviour."

Both are persons of the Deen. Are their excuses valid? What else should they do besides Taubah to expiate for their very evil conduct and haraam relationship. Please comment and offer us advice which will benefit others as well. I might add, that numerous people are involved in similar and worse haraam sagas. Jazaakallah!

ANSWER AND NASEEHAT

At the outset, in order to contain the explosion in us, and to avoid being judgmental – judgement which in our emotional opinion demands the assignment of this absolutely disgusting treacherous couple to everlastingly burn in Hell Fire, our brains constrain us to mellow

our disgust and wrath with the following Aayat of Allah Ta'ala:

"Say (O Muhammad!) to My servants who have oppressed their souls that they should not despair of the Rahmat (Mercy) of Allah, for verily, He forgives all sins. Verily, He is the Oft-Forgiver, The Most Merciful."

Rasulullah (Sallallahu alayhi wasallam) said that no matter how numerous and how great the sins committed may be, Allah Ta'ala forgives the sincere repenters. Therefore, even if the sins are as numerous as the bubbles on the ocean and as huge as the Himalayan mountains, the remorse in the heart wipes out all these sins even before the verbal Taubah has been made. The soul of Taubah is regret in the broken heart of the sinner, i.e. if his heart is truly broken by the absolute villainy and notoriety of the callous, treacherous and unforgivable misdeed perpetrated. 'Unforgivable' from our perspective, not from the perspective of Allah Who is Ghafoor and Raheem – Whose mercy and ghaffaariyat are boundless and always available to the sinners.

But this does not and should not detract us from the reality and notoriety of the misdeed. Allah's boundless Rahmat is never a licence for adopting a lackadaisical attitude towards sin in general and in particular towards the disgusting treachery committed by this devil Maulana and this vixen, traitorous woman. This Maulana has cruelly, deceitfully and most treacherously stabbed his friend in the back, seduced his wife and deracinated from his heart and brains the 'knowledge', 'wisdom' and 'taqwa' which this vixen had imagined, and

(Continued on page 7)

UK ULAMA AND THE MUSAAJID

Q.The Ulama in UK are of the opinion that we should attend the Musaaajid and observe social distancing and the other covid protocols, They say that we should not make the Musaaajid desolate by staying away. Is this opinion correct?

A.We are not in agreement with the view of the UK ulama regarding the Musaaajid. It is better that the Musaaajid remain desolate than converting them into weird temples.

Of greater importance is to observe the Shariah in its original form. If this cannot be exe-

cuted in the Musaaajid, then we can do it elsewhere.

Furthermore, the U.K. Ulama are complicit with the kuffaar government in the plot to demolish Islam regardless if their complicity is unintentional or due to short-sightedness. The U.K. Ulama have introduced the kufr protocols even prior to the government's actual imposition, and they are worse than the kuffaar in their enthusiasm to bootlick the government which they demonstrate by rigid enforcement of the kufr protocols of the atheists.

The conduct of the UK Ulama is scandalous and treacherous. They are the primary cause for the closure and desolation of the Musaaajid. They are among the worst of the evil ulama on earth today.

Another fact of great importance is that the Musaaajid have been cursing Muslims who were violating their huqooq. The kuffaar government is a tiny cog in the Athaab machinery of Allah Azza Wa Jal. They are being divinely used to inflict punishment on this treacherous Ummah.

Questions and Answers

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Q. A woman leaves on a journey while in the state of haidh. She becomes paak (pure/clean) at her destination. Should she perform Qasar Salaat or full Salaat?

A. After she becomes paak at her destination, she has to perform full Salaat, not Qasar. She will perform Qasar only if she sets out on a journey from this destination.

Q. Who should lower the body of a female in the grave? May her husband assist?

A. No, her now ex-husband may not assist. The Nikah ends with death, hence he is a ghair mahram. The mahram males should lower the body of a female in the grave. The first preference is the sons, then the grandsons whether son's sons or daughter's sons. In the absence of these, other mahrams such as uncles and nephews have preference. Only in the absence of mahram males, may ghair mahrams attend to the burial.

Q. Is it permissible to sell dolls to non-Muslims?

A. It is haraam to sell dolls to even the kuffaar just as it is haraam to sell liquor and pork to them.

Q. Is it permissible to keep a doll if the head is cut off?

A. It will not be permissible to keep a doll even if the head will be cut off. Dolls of this time despite removing the head, will still have the distinct form of a person even after the head has been removed. It will not resemble a tree.

Q. Is it permissible to conduct online Deeni classes whilst in I'tikaaf?

A. Conducting online classes during I'tikaaf, defeats the very objective of I'tikaaf. In I'tikaaf one should reflect on being in the Qabr, not become involved in online teaching. This type of hybrid 'I'tikaaf' is a mockery of I'tikaaf. Why sit in I'tikaaf if one will be continuing with anti-I'tikaaf activity?

Q. Salafis wipe on ordinary socks. What if I did not see him wiping (making masah) on socks? Will my Salaat behind him be valid?

A. Whenever you go to a Musjid, never make investigations

about the Imaam. Just follow, perform your Salaat and leave. Don't ask anyone if the Imaam is Salafi or Hanafi, etc. As long as you are not aware, your Salaat will be valid. You did not see him wiping on his socks, so you should not doubt. Your Salaat is valid.

Q. If a woman's haidh stops during the day in Ramadhaan, should she stop eating?

A. It is Waajib for a woman whose haidh ends during the day to act like a fasting person. She may not eat. It is sinful for her to eat.

Q. It is being said that the planet Venus could be mistaken for the Shawwaal moon. How should sighters distinguish between the planet and the moon?

A. In terms of the Shariah the Venus notice is drivel. It is incumbent to go for moonsighting at the end of the 29th day regardless of the age of the moon, even if the moon is one hour old. Confirmation of a sighting depends on Witnesses who have seen the hilaal. If the witnesses say that they have seen the moon, and the astronomers claim it to be the planet Venus, the claim of the latter will be rejected. The hukm will be on the basis of the testimony of Aadal witnesses. All other methods are rejected.

Q. What is the status of a house bought with doubtful (mashkook) money or haraam money? How can it be made permissible?

A. If the money is haraam, the house too will be haraam. Living in the house will not be permissible. The house has to be compulsorily given to the poor. If the money is mashkook, then while it will be halaal to sell it or live in it, the house remains mashkook.

No stratagem will render haraam money halaal. Forget about such stunts. Haraam money is Waajibut Tasadduq. It has to be given to the poor. You can still hang on to mashkook money.

Q. Mufti Ebrahim Desai says that Salaat is Islamically lawful with the mask and social distancing. Please comment.

THE MUSAAJID AND HARAAM PROTOCOLS

Q. Should we go to the Musjid if all the haraam covid protocols are enforced?

A. If the haraam kufr protocols are enforced, people should not go to the Musaaqid to participate in the mock congregational prayers. If the government closes the Musaaqid, let them do so. They will close the Musaaqid only when the Muslims are not fit to attend the Musaaqid.

Muslims should not become a party to the transformation of

Islam into another weird religion with the same name. With the haraam protocols the Musaaqid are being transformed into weird temples. If this trend continues, all the Musaaqid will cease being Musjids.

They will become temples. Therefore, the better option is to perform Salaat at home where like-minded people could gather and perform proper Jamaat Salaat on a small scale.

A. We have explained in detail the niqaab of Iblees (mask) and devil's distancing in our booklet as well as in several articles. All of these are available on our website. Salaat according to the devil's protocols is not permissible and NOT valid. As for Mr. Ebrahim Desai, he is a zigzag, papsmeared, mufti maajin who misleads the Makhlooq of Allah Ta'ala.

Q. Should the dua after Taraaweeth be made audibly or silently?

A. Audibly is bid'ah. It must be made silently.

Q. Females in our country use bleach and other chemical preparations to change their skin colour. Is this permissible?

A. Changing one's colour or features with bleach or any satanic substance is pure shaitaniyat. It is Satanism prohibited explicitly in the Qur'aan Majeed. They are followers of shaitaan who inspires them to change what Allah Ta'ala has created.

Q. Some people who wear the covid mask say that they believe that disease is not contagious as mentioned in the Hadith. They wear the mask as a precaution.

A. Those who wear the niqaab of Iblees, but claim that disease is not contagious come within the scope of the Qur'aanic aayat: "They speak what is not in their hearts."

The 'ihtiyaat' (precaution) they present as an excuse is of the zukhruful qawl (satanically adorned statements) mentioned

in the Qur'aan. Their type of 'ihtiyaat' is an inspiration of shaitaan.

Q. What should be done with the perishable food of the deceased? Since this too is part of the estate, how should it be distributed among the heirs?

A. Every heir should take his/her share of the perishable foods immediately before the foods perish. An heir may not eat more than his/her share without the permission of the other heirs. A simple way is for one or more heirs to buy the perishables. Then they may take all or give to whomever they wish.

Q. Some of the heirs occupy the house of the deceased. What is the procedure in this regard?

A. Whoever occupies the house should pay the rent from the day of the demise of the mayyit. From this day, the benefit of the house for which rent has to be paid, is for all the heirs. The heirs of their own will obviously allow their mother and others to live rent-free in the house.

Q. I want to pay the Kaffarah for the rozas (fasts) of my deceased mother. How should it be paid?

A. Kaffarah is valid only if the deceased person had made a wasiyyat to the effect. If the deceased had not made wasiyyat, then paying Kaffarah is not obligatory of the heirs, and nothing from the assets may be taken for this purpose. The heirs may give as Sadqah whatever amount they wish and supplicate to Allah Ta'ala to forgive the deceased.

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Q. Is it permissible to divorce a woman because she is unable to beget children?

A. It is not permissible to divorce the wife simply because she is unable to have children. It is cruel. The inability to have children is Allah's decree. Although the Talaq will be valid, the man will be sinful.

Q. Is trading on the stock exchange permissible?

A. Trading on the stock market is haraam. All their dealings fall within the Riba classification of the Shariah.

Q. Is it permissible for the wife to touch the face of her deceased husband?

A. The wife may touch the face or body of her deceased husband.

Q. When should Surah Mulk be recited at night?

A. Surah Mulk may be recited at any time during the night whether after Isha' or before going to bed.

Q. I do not phone family members, and I seldom visit. They say I am breaking family ties. Are they correct?

A. It is necessary to understand the meaning of maintaining family ties. Maintaining family ties means that you should be kind to relatives. Do not fight with them. If they are in need, then assist them within the means of your affordability. Even if they are unkind to you, be kind towards them. Overlook the gheebat they make of you.

Family ties do not mean visiting unnecessarily or unnecessarily telephoning them. An occasional visit will be sufficient. As far as parents are concerned, they have great rights over the children. Therefore, visit them as much as they want you to visit.

Q. Mufti Ebrahim Desai, in a fatwa, says that it is permissible to wear a covid mask. He says that the prohibition in the Hadith falls away when the mask is worn because of a need. The need is the danger of being infected with the covid disease. Please comment.

A. We have commented in detail on his bunkum fatwa. Our detailed response is available on

our website. In brief, his fatwa is haraam nonsense. It is haraam to don the niqaab of Iblees.

Q. Is the diminishing mushaarakah concept valid? Banks are selling this product as 'shariah compliant'.

A. Diminishing Mushaarakah is a haraam stupidity. We have written detailed articles on its prohibition. There is no such concept as diminishing mushaarakah in the Shariah. It is a trick by Mufti Taqi Uthmani to render something haraam into halaal.

Q. Is it permissible to charge a fee for transcribing a bayaan (a Deeni discourse)?

A. It is permissible to charge a fee for transcribing a bayaan.

Q. Is it permissible to perform Witr Salaat in Jamaat?

A. It is not permissible to perform Witr Salaat in Jamaat. This is permissible only in Ramadhann.

Q. What is the status of Salaat performed in Jamaat at home due to the covid protocols being enforced in the Musaaajid?

A. In the prevailing satanic circumstances, performing Jamaat Salaat at home will be valid and rewardable. Insha-Allah the full thawaab of Jamaat will be received.

Q. Due to fear of arrest and heavy fines, some brothers perform Jumuah in a house. They keep the door locked. If someone comes, he is let in. Will the Jumuah be valid?

A. Yes, due to the circumstances Jumuah will be valid even if the doors are locked to keep the shayaateen out.

Q. An organization gives prizes to those who sight the moon first. Is this permissible?

A. The prizes which they dole out for sighting the moon are just like giving prizes for performing Salaat. Moon-sighting is an ibaadat. The prizes are haraam. Such money is not permissible. These ulama are evil. They do not have any Deen in their hearts.

Q. Mufti Taqi says:

"Practice on all the precautions with diligence. Wear the mask outside the house at all times, especially in Masjids,

TARIQ THE MUNAAFIQ

Q. In this email I have attached two audio clips of Moulana Tariq Jameel. In one clip he is praying for people suffering from Corona-virus. He called it "Islam ka yahi sabaq hai" (This is in fact the lesson of Islam.) for Muslims who perform final funeral rites for the najis kuffaar who are dying in India. In another clip he lavishes praise on a father and his son who is an Indian film actor being generous. He says he guarantees Allah loves these two faasiqs because of their generosity. These two

subscribe to "Ganga-Jamuni" Aqeedah. What is the status of Tariq Jameel?

A. In several publications have we explained the shaitaani status of this evil agent of Dajjaal. Tariq Jameel is not a Muslim. That is why he excretes so much fisq, fujoor and kufr from his mouth. His prayers for the Hindu mushrikeen perishing in the Athaab of Allah Ta'ala is explicit kufr. Praising fussaag and fujjaar film actors is only to be expected of a character who professes to be a Muslim while in reality he is a munaafiq.

Madrasas, Ijtimas and places where people gather."

A. This man has truly sold his soul to shaitaan. He has betrayed Islam. With his rubbish advice he attempts to misguide and mislead Muslims by deception. All the so-called covid precautions are in conflict with the Shariah. Furthermore, these satanic precautions are kufr in view of the underlying idea of kufr. These stupid 'precautions' are accompanied by the kufr belief of contagion – a belief which is in explicit denial of the belief of *Laa adwaa* stated by Rasulullah (Sallallahu alayhi wasallam).

We have published many articles and a number of booklets to explain the kufr villainy of the satanic protocols which the bootlickers are promoting at the behest of their kuffaar masters who have dangled the chimera of dollars in front of them. Despicable worldly motives have induced Taqi Uthmaani and his ilk to lick up the horrible kufr effluvium of their paymasters and handlers.

Q. Is it permissible for a woman to pierce two holes in each ear?

A. It is not permissible to pierce two holes in the ear. It is a style of some kuffaar.

Q. I am sexually impotent. My parents who are unaware insist that I get married. I do not know what to do? How should I inform them?

A. If you are sexually impotent, then you have to refuse marriage. You may write a letter to your parents explaining the reason why you do not want to get married. It will be massive deception to get married while you are impotent. The marriage will break down in divorce.

Q. What can I recite for protection against enemies?

A. For protection recite Surah Ikhlaas, Falaq and Naas three times each in the morning and evening. Also recite Aayatul Kursi after every Salaat, and also during the course of the day, also when going to bed.

Q. Is it true that a rooster crows when it sees angels?

A. It is mentioned in the Hadith that when a rooster sees Angels, it crows. When the cock crows, there is a short dua to recite. The Dua is: *Allaahumma inni as-aloeka min fadhlik. (O Allah! I ask of your Kindness.)*

Q. Music has become so prevalent that even the Musaaajid are not spared. Cellphones with musical tones are common to most people. What can one do in this regard?

A. The increase in music all over the show is a necessary development. It is among the signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam). The time will still come when these evil people will be transformed into swines and apes. Currently, their hearts have already been disfigured

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into the hearts of swines and apes. There is really nothing you can do about this evil which is drowning all people.

Q. Is it permissible to invest in the stock exchange?

A. It is not permissible to invest in the stock market not even in companies which are not listed on the stock market. Their dealings are all in conflict with the Shariah.

Q. Is it true that the souls of the deceased visit their families during Ramadhaan?

A. It is baseless. The deceased do not visit their families during Ramadhaan.

Q. If there is no pause after every four raka'ats of Taraaweesh, will the Salaat be valid?

A. The Taraaweesh will be valid even if there was no sitting pause after four raka'ats although it is necessary to sit.

Q. Is wudhu necessary for Sajdah Tilaawat?

A. Wudhu is necessary for Sajdah Tilaawat and for any kind of Sajdah.

Q. Is it correct that kuffaar will be in Jahannam forever? Many Muslims cannot reconcile with this belief. What is their status in the Shariah?

A. Yes, the Qur'aan states so emphatically and in numerous verses. Those who reject this Qur'aanic teaching are kuffaar. They are not Muslims. Shaitaan has corrupted their brains and ruined their Imaan. It is because they reconcile with Iblees that they are unable to reconcile with the categorical commands of Allah Ta'ala.

Shaitaan whispers futile issues into their brains in order to efface their Imaan. When such evil thoughts of kufr assault the mind, immediately recite Istighfaar and ignore the shaitaani waswasah.

Whatever Allah Ta'ala will do with the kuffaar in Qiyaamah is His prerogative. No one can say or do anything about it. Allah Ta'ala is the Creator. He is Wise, Just and Merciful. So, whatever He will decree for the kuffaar will be just. He knows and we know not. Our ideas will not influence Allah Ta'ala. He

does as He pleases and wills.

Q. On Eid day at our Masjid before Eid Salaat the Takbir was played from a recorder for a few minutes. Was this proper?

A. It was not permissible to play the recording of the Takbiraat. They made a mockery of this Ibaadat. The juhala are out to cultivate a new religion in the name of Islam.

Every day a new fitnah to corrode and erode the Deen develops. The Masjid is not the place for play and amusement. It is the Abode of Ibaadat. The musallis are supposed to sit silently with the intention of I'tikaaf and engage in Thikrullaah not enjoy listening to a parrot-style acquittal by a lifeless machine.

Q. Some molvis argue that we should go to the Masjid for Salaat even if there is social distancing and mask-wearing. We should not close the Masjid by boycotting it. Is this reasoning correct?

A. This reasoning is corrupt. If the molvis are sincere, then they are short-sighted in offering this advice. If the government closes the Masjid, let it be so. Perform Salaat at home, but never create a new religion in the name of Islam. All the changes which are gradually being created to alter the Sunnah are part of the plot to forge a new religion in the name of Islam in the manner in which Judaism and Christianity have been created by satanic interpolation and transmutation of the Shariats of Nabi Musaa (Alayhis salaam) and Nabi Isaa (Alayhis salaam). Such shaitaani and kufr changes directed at Islam will always be resisted and nullified by the Ulama-e-Haqq.

Q. I intend to migrate from America to live in Pakistan. Some friends advise that it is better to remain in the U.S.A. Which country is the better of the two?

A. Although Pakistan is not an Islamic country and although it is governed by a corrupt kuffaar government which has imposed kufr law, it is better to live there than in the U.S.A. You will be more free to practice the Deen

in Pakistan than in America. Your intention to migrate to Pakistan is valid.

Q. Does a girl have to keep purdah from her stepfather?

A. While the girl may appear in front of her stepfather without Niquaab and burqah, she has to adopt strict purdah for the son of her stepfather. She should not trust him.

Q. A woman has 70g gold which in terms of value is more than the Nisaab amount, but she has no other Zakaat assets. Should she pay Zakaat on the gold?

A. Zakaat is not payable on the 70g gold which is below the gold nisaab regardless of the value being Nisaab or more. Our Nisaab is in terms of silver. However, if someone has gold and silver and both separately are below their respective Nisaab, but of combined, the total value is Nisaab or more, then Zakaat will be payable on the total value of both gold and silver.

The combination of two assets to attain the Nisaab is the fatwa of our Hanafi Fuqaha, and it is based on the Sunnah of the Sahaabah.

Q. Eid in Pakistan was on Thursday together with Saudi Arabia while all other Asian countries celebrated Eid on Friday. Please comment.

A. Rooyat (sighting) of hilaal was not possible in Pakistan. The Saudis have bought out Imran Khan. The Pakistani government is dancing to the tune of the Saudis. The Saudis do not go by sighting the moon. They do their own haraam calculations. Imran Khan has struck up an unholy monetary alliance with the Saudi kuffaar, hence Pakistan had to toe the Saudi line. The Maulana who was the head of the National Hilaal Committee was removed and a Pakistani government puppet was appointed. These people have no understanding of the Deen.

Q. Is it permissible to use an asthma pump while fasting?

A. The asthma pump will break the fast. If it is necessary, he may break the fast and make Qadha.

RIGHTS

Q. Whose rights come first – the husband or parents?

A. No one's rights are first. The rights of everyone have to be fulfilled. If for example, the parents have an issue with their daughter-in-law, therefore, they instruct their son not to provide maintenance or not to provide his wife with a separate apartment to live in, then in this case the man may not obey his parents. He has to refuse with utmost respect and fulfil the rights of his wife.

And, for example if the wife due to hasad or for any other reason, does not want her husband to spend on his parents or on his sisters, then it will not be lawful for him to obey his wife. He has to fulfil the rights of his parents and sisters.

Everyone's rights have to be seen to and fulfilled. No one has priority of rights.

Q. I follow The Majlis. My husband follows Wifaqul Ulama. If there happens to be different days of Eid between these two bodies, what should I do?

A. Regarding the moon issue, follow the Ulama whom your husband follows. Have Eid with them.

Q. Who are the Ulama that one should follow? There is much difference among the Ulama. I am confused.

A. In the era we find ourselves, genuine Ulama – Ulama of the Haqq are rare. The multitude of so-called 'scholars' today are agents of Iblees. You have to scrutinize the personal lifestyle of the molvi/sheikh to ascertain if he is a follower of the Sunnah, and to make dua seeking guidance from Allah Ta'ala. If a man is sincere and genuinely in search of the Truth, Allah Ta'ala will inspire him and connect him with an Aalim of the Haqq. Beware of the scholars of Iblees of this era and beware of khanqah 'sheikhs'. Today they all are bogus.

Q. What is the argument regarding the Qur'aan being the created or uncreated Word of Allah?

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A. The topic of the Qur'aan being created or uncreated, is extremely subtle and fraught with kufr. It is in reality a futile, destructive subject churned up by the Mu'tazillis who subscribed to some views of kufr of the philosophers. They claimed that the Qur'aan was the created word of Allah Ta'ala. The belief of the Ahlus Sunnah is that the Qur'aan, not the tangible book, is the Uncreated Word/Speech of Allah Ta'ala. It is of His Attributes. Shaitaan will entangle you in a web of kufr with this subject. Steer clear of it.

Q. Is hand-shaking on Eid day Sunnat?

A. Musaafahah (hand-shaking) specifically because it is Eid Day is bid'ah. Refrain from it. If it is your usual practice to make musaafahah with family members on other days as well, then you may do so on Eid Day as well.

Q. A man has homosexual tendencies. He inclines to men although he understands that this is haraam. He does not indulge in homosexuality. What advice is there for him? What rules of the Shariah apply to him?

A. A man who inclines to males has to compulsorily maintain a distance from men.

Since he is physically a normal male, all rules pertaining to males will apply to him. He has to exercise restraint over his nafs just as a normal man has to exercise restraint regarding his lust for women. The natural instinct of a normal man is to incline to women. The desire is to fornicate. But the Muslim man exercises restraint and controls his nafs with his Aql. In like manner should the homosexual do. He should control his nafs with his Aql. His unnatural tendency does not justify the evil of homosexuality just as the natural urge for having sex with a woman does not justify fornication. Since the person is a male, all the *ahkaam* of the Shariah applicable to males will apply to him. He has to continue practising as a Muslim man is required to regardless of his homosexual tendency.

Q. I see many Muslims who flagrantly sin are enjoying life. They have wealth and appear to be happy. On the other hand, I see many pious Muslims in difficult conditions. They follow the Sunnah yet they are struggling. What explanation is there for this?

A. The prosperous life of flagrant sinners is called *Istidraaj*. That is, Allah Ta'ala is giving them line to run along. Suddenly the line will run out and they will be overtaken by punishment. Never be misled by the prosperous life of sinners and kuffaar. Allah Ta'ala will severely apprehend them. Rasulullah (Sallallahu alayhi wasallam) said: "*The dunya is a prison for the Mu'min and a jannat for the kaafir.*" The difficulties experienced by the pious cleanse them, bring them closer to Allah Ta'ala and treasures are stored for them in Jannat. This life is short and full of struggle and trials. In the Qur'aan Majeed, Allah Ta'ala says that one should not cast longing eyes at the worldly prosperity and glitter of those who are doomed for destruction in the Aakhirat.

Q. After a heated argument, the husband gave his wife one Talaq Baa-in. The woman packed up and went to her parents. She demands nafqah. What is the Shariah's law in this regard?

A. If the wife left the marital home against the wishes of her ex-husband, then she is not entitled to nafqah. He does not have to pay rent nor provide maintenance for basic needs. It is Waajib for the divorcee to spend her Iddat in the marital home unless there is a valid reason.

Q. On completion of the Qur'aan, there was a graduation ceremony. After the ceremony meals were served. The completion was during Taraaweeth. What is the status of this ceremony?

A. The graduation ceremony on completion of the Qur'aan in Taraaweeth was not permissible. It was a haraam merrymaking ceremony. The food was accursed.

BECOMING A VEGETARIAN?

Q. Is it permissible to become a vegetarian? Mufti Ebrahim Desai responded to this question as follows: "It is permissible to be a vegetarian. Shariah has not made eating meat compulsory."

A. Although consuming meat is not compulsory, it is haraam to become a vegetarian for no valid health reason. Eating camel meat is not compulsory. However, when Hadhrat Abdullah Ibn Salaam (Radhiyallahu anhu) who was among the Ulama of Bani Israaeel and others had embraced Islam, they sought to abstain from consuming camel meat because it was prohibited in the Tauraah. They laboured under the impression that since camel's meat was not compulsory, they could legitimately abstain from consuming it.

In castigation and rejection of this idea, the following Aayat was revealed: "O People of Imaan! Enter into Islam totally, and do not follow in the footsteps of shaitaan. Verily, he

is your open enemy." (Al-Baqarah, Aayat 208)

The idea of abstaining from camel's meat on the basis of it not being compulsory, is a shaitaani deception according to this Aayat of the Qur'aan. Similarly, becoming a vegetarian in deference to some stupid kuffaar ideology whether it is Hinduism or the deception of being merciful to animals, displays a tendency of kufr which in terms of the Qur'aan Majeed is following in the footsteps of shaitaan.

This is precisely what the zig zag mufti Ebrahim Desai is involved in. His fatwas are now designed for appeasement. The Deen is no longer his objective. The modernists, liberals, zanaadaqah, and especially the bankers and financiers have to be appeased. Whereas a Mufti's prior concern should be strengthening the bond between the Muslim and Allah Ta'ala, this maajin mufti does the exact opposite.

Q. After the 20 raka'ts Taraaweeth the Imaam makes a long loud dua. Please comment.

A. The long loud congregational dua is bid'ah and not permissible.

Q. Is it permissible to make tawaaf of the Grave of Rasulullah (Sallallahu alayhi wasallam)?

A. It is not permissible to make tawaaf of the Grave of Rasulullah (Sallallahu alayhi wasallam). It is shirk.

Q. Is Sajdah necessary when hearing a Sajdah Aayat on a live recording?

A. Sajdah is not incumbent even if the recording is live. The voice on the recorder is not the original voice of the reciter. However, if one has any doubt, it is better to make the Sajdah.

Q. A person hears the Imaam reciting a Sajdah aayat while he had not yet joined the Salaat. He joined after the Imaam had made Sajdah. What should he do?

A. The person outside Salaat

has to make the Sajdah outside the Namaaz since he heard the Imaam reciting the aayat whilst he (the person) was outside Salaat.

Q. A lesbian wants to embrace Islam. If she believes without practising the teachings of Islam, will her Imaan be valid? Does she have to accept Islam by an imam? What advice is there for her?

A. Encourage the woman to accept Islam even if she is a lesbian. There is no need to have an imam for this purpose. She can embrace Islam at your hands, or in the privacy of her home. In our Kitaabul Imaan at the back we have explained the procedure of embracing Islam in the privacy of the home.

Even if she does not practice correctly, it does not matter. Do not hesitate in giving her the Kalimah and a few essential books. Hidaayat comes from Allah Ta'ala, not from our efforts. Along with the Shahadah, briefly explain the cardinal

(Continued on page 12)

THE COVID SATANISM -THE STATISTICS

SPEAK –SOMETHING QUEER, SOMETHING SINISTER

According to the statistics issued by *Worldometer*, to date in South Africa the number of the total covid cases is **1,170,590**. The total number of deaths is **31,809**. The number of the total recoveries is **938,216**, almost 80%.

In Africa this is the one end of the extreme. The other end is found in Tanzania. The total number of covid cases is a **negligible 509 (five hundred and nine)**. The number of deaths is a mere **21**, and the number of recoveries is **183**.

The population of South Africa is **59** million and of Tanzania **60** million.

Although Tanzania's population is a million more than South Africa, and although there are absolutely no satanic covid protocols in Tanzania, compared with South Africa and with all other Bill

Gates Regions, it will be proper to say that in Tanzania there are no covid cases.

The attitude in Tanzania is so rabidly anti-covid protocol, that at the airport, arriving passengers have to *compulsorily* discard their masks into a dirt bin provided at the airport.

Despite the massive draconian and oppressive covid regulations, the tyrannical deployment of the army and irrational curfews, etc., South Africa is a dead loss when compared to Tanzania, and even to other African states. For example Nigeria whose population is **209 million**, almost four times South Africa's population, the covid cases are a mere 95 thousand as compared to South Africa's almost 2 million. While the alleged covid deaths in South Africa is about **32,000**, in Nigeria

with its huge population it is **1,330**.

There is also widespread reports from all over the world, including South Africa, of gross inflated figures of covid deaths. A volume of episodes of the experiences of family members of alleged covid deaths could be compiled.

As far as Muslims are concerned, our unshakeable belief embedded in our Imaan and entrenched in our hearts is what Allah Azza Wa Jal says in His Qur'aan Majeed:

"NO PERSON WILL DIE EXCEPT AT THE APPOINTED TIME WITH THE PERMISSION OF ALLAH."

Regardless of the hallucinated covid – whether covid exists or not – all those who had died would have died. Nothing can advance or delay *Maut* by a second. When the appointed time arrives, *Ma-*

lakul Maut executes his task. Muslims should not become paranoid nor allow their brains to be washed with kufr, nor fear sickness, nor believe in the satanic kufr of contagion. Keep the focus firmly on Allah Ta'ala, and know that whatever happens whether major or minor, infinitesimal or mammoth, is by the direct intervention and command of Allah Azza Wa Jal. The tiny ant's movements are also recorded in a Clear Kitaab. Says, Allah Azza Wa Jal in the Qur'aan Kareem:

"Not an atom in the earth and in the heavens is hidden from your Rabb, whether it is smaller (than an atom) or bigger, but it is recorded in a Clear Book."

"Not a leaf drops (from a tree) but He is aware."

Allah Azza Wa Jal is

the **CAUSE**. He is the Controller and He is in Command. If there is a virus, it operates directly under Allah's command. The disease and whatever else there is in creation will run their divinely prescribed courses. While we criticize the tyranny and draconian measures imposed on us, we do understand that this too is by Allah's Decree.

As Muslims we do understand and must accept, that all the *fitnah* and *fasaad* transpiring, and which bring suffering to us, are the consequences of our own sins and transgression. It is the *Athaab* of Allah Azza Wa Jal for the *fisq*, *fujoor*, *bid'ah* and *kufr* of the Muslims. The one and only solution for the *fitnah* is *Taubah* (sincere repentance), increased *Istighfaar*, *Islaah* of the *Nafs* (self reformation) and abstention from sin and.

THE BAND OF HAQQ

Rasulullah (Sallallahu alayhi wasallam) said:

"There will always be a group of my Ummah fighting on the Haqq until the arrival of the Command of Allah (i.e. Qiyaamah). Those who do not aid them or those who oppose them will not be able to harm them (the group of Haqq)."

The *Taaifah* (Group) mentioned in the Hadith refers to the Ulama-e-Haqq as well as to true Mujahideen waging valid Shar'i Jihad.

In our current context it only refers to the very small group of Ulama who are proclaiming the Haqq of the Deen – the Sunnah – the Shariah.

THE DENIERS OF HADITH

Warning the Ummah of the *zanadaqah* who will come and deny the validity and authenticity of the Ahaadith, Rasulullah (Sallallahu alayhi wasallam) said:

"Never let me find any of you leaning on his couch saying about any of my teachings from which I had commanded or prohibited: 'I don't know (about

this). Whatever we find in the Book of Allah, we follow it.'"

In another Hadith is mentioned:

"Behold! I have been given the Qur'aan and its likeness with it. Beware! Soon shall there appear an obese man reclining on his couch saying: 'Make incumbent on you this Qur'aan. Whatever you find halaal in it, regard it to be halaal, and

whatever you find haraam in it, regard it as haraam.'"

Rejecting this type of Zindeeq, Rasulullah (Sallallahu alayhi wasallam) said in the very same Hadith: *"Verily, whatever the Rasool of Allah makes haraam is just as Allah has made haraam."*

Those who deny the Hadith under cover of the Qur'aan are in reality Zindeeqs and Mur-tads.

UK Senior Muftis Promoting Female Participation

From UK comes the following lament – lamenting the absolutely putrid, corrupt condition of the people and the molvis:

"We refer to the recent comment on 'The Majlis' Website of the reluctance of our Akabireen to ever reveal the names/identities of females. Please refer to this latest drivel by 'Islamic Portal' where they too, like many others in the UK,

have jumped onto the 'Masjid Aqsa' bandwagon and are actively promoting female participation. Kindly comment.

By their own claim, some of the most senior Mufti's in the UK, are now actively promoting female participation in programs.

<https://islamicportal.co.uk/poem-on-the-palestinian-hero-praying-surrounded-by-israeli-soldiers/>

utm_source=rss&utm_medium=rss&utm_campaign=poem-on-the-palestinian-hero-praying-surrounded-by-israeli-soldiers

'On Tuesday 11 May 2021, an emergency protest was convened by Lancashire Council of Mosques and Friends of al-Aqsa outside Blackburn Town Hall which was attended by Kate Hollern (MP), Cllr Mohammed Khan (Leader of the Council), Shaykh Rafiq Sufi

(Chair of LCM), Mufti Yusuf Shabbir (Islamic Portal), Asif Mahmud (Drive for Justice) and others.

At this event, Sister Shaheeda Mohmed presented a poem addressing the Palestinian whose image went viral as he performed Salah in al-Masjid al-Aqsa with dignity and courage despite being surrounded by Israeli soldiers.' (12th May 2021)

What is also very glaring

is the very towns, whose so called Mufti's/Maulvis were at the forefront of initiating Masjid Closure last year and halalising vaccines this year, are now supposed to be the centres with highest infection rates and also where UK Government has commenced mass vaccination and testing programs, threatening further local lockdowns – and like numpties Muslim males and

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DISGUSTING TREACHERY

(Continued from page 1)

presents as an excuse for her infidelity. Her presentation is a trick of her nafs to minimize the villainy of her treachery.

The excuses of both are totally invalid. Their excuses are being presented to soothe their own conscience which rebels against their treacherous conduct, and to minimize the utter villainy and disgust of their treachery. This attitude – their subconscious minimizing of the gravity of their notoriety – is a dangerous trap of shaitaan to pollute their Taubah. Taubah, according to the Qur’aan must be *Taubah Nasooah*, i.e. a Repentance raised on the bed of raw Ikhlās (Sincerity and Remorse). They should not present even the slightest vestige of cover or minimization of their absolutely unacceptable treachery. Just imagine! A trusting friend – a loving and caring husband is brutally stabbed in his back by his ‘trusted’ Maulana friend and his ‘faithful’ wife for whom he labours and loves so dearly.

This ‘friend’ is a dacoit, a fraud, a deceit of the most treacherous kind, and this ‘faithful’ wife is an immoral vixen. Both should drown themselves in the cesspool of inequity and treachery which they have prepared for themselves.

We wonder if after this treacherous brutality, did this Maulana ever have the guts to look his friend in the face? Did this treacherous woman ever have the guts to look her hus-

band straight in the face? If yes, it indicates that they have not understood the absolute disgust of their treachery. They are banking on their Taubah. They should remember that they are dealing with a Being Who does not forget – with Allah Azza Wa Jal. Tomorrow is the Day of Qiyaamah. If Allah Ta’ala has not accepted their Taubah, they will stand there in the multitudes in the Divine Court facing the Friend/Husband. This miserable couple should ponder, in fact, meditate – engage in Muraqabah – on that scene which could transpire on the Day of Qiyaamah. We reiterate that Allah Ta’ala is All-Forgiving and All-Merciful. The Doors of Taubah never close. But the Taubah must be genuine.

From the excuses proffered we discern deficiency in their Taubah. They must renew their Taubah afresh. They must refrain from presenting straws of extenuation. They must fully, fully realize their villainy and understand that they are rotten inside and outside – rotten to the core. Then with this attitude should they drown themselves in tears and cry their hearts out seeking forgiveness from Allah Ta’ala.

It took the Maulana extremely long to come to his senses. If the relationship was perpetuated for years, the gravity of the villainy and treachery is multiplied manifold. The Maulana’s excuse of *having succumbed in a moment of weakness to his*

nafs is false. The perpetuation of the haraam affair for years was not enacted in a “moment of weakness”.

The continued affair has all the paraphernalia of plan and contemplation which are aggravating factors to damn and condemn the Maulana.

Remaining at home alone with the lady is also indicative of planning. What happened to his knowledge, wisdom and taqwa? He is not ignorant of the Hadith Warning: *“Never ever be alone with a woman, for verily the third one present is shaitaan”*. His knowledge, wisdom and taqwa should have dictated that he should never have cast himself into such a dangerous combustible situation. A man and woman alone, especially when they were no longer strangers, are the ingredients for a sudden flare-up of the nafs. Did his knowledge, wisdom and taqwa not remind him that Allah Ta’ala says in the Qur’aan Majeed: *“Do not approach near to zina.”* But here this Maulana threw all of these Qur’aanic and Hadith warnings out of the window.

The knowledge, wisdom and taqwa which do not protect a man in such combustible situations are fake. Our Mashaaikh say: *“Verily, Allah loves a penetrating gaze when doubt settles on a person, and He loves a kaamil (perfect) aql (intelligence) when lust devours him.”* In such dangerous situations, if the intelligence is employed to restrain and

subdue the nafs, then it will be a *kaamil aql*, and the struggle will be more meritorious than the struggle in the physical battlefield.

For a man who utilizes his knowledge, wisdom and taqwa to maintain the purity of his body, mind and heart, i.e. overwhelm his nafs by beating down his concupiscent desires to prevent himself from indulgence in haraam, Rasulullah (Sallallahu alayhi wasallam) presented the following glad tidings:

“He who falls in love (with a woman), and remains pure (in body and mind), then dies, verily he has become a Shaheed.”

As for the vixen: her claim of being a ‘young woman overwhelmed’ by the moron Maulana’s imaginary integrity, is utterly baseless. She was at that stage a mature woman of 30, a mother of children, and she had a loving caring husband to attend to her desires, yet she betrayed him in such a cruel manner. Does she not know that from the age of *bulooah* – the age of 15 or even before – the person is an adult in Islam and is held liable by Allah Ta’ala for his/her deeds? Does she think that she is absolved of punishment for her misdeeds because of her age of 30? Does she not know that she can be stoned to death for adultery regardless of being 30 or 15?

In fact, the enormity and villainy of the crime of this wicked Maulana and this vixen lady are of such egregious proportions that they should believe that they are fit for

Rajm (Stoning to Death). With such a sincere attitude totally bereft of any vestige of self-vindication, they can have much hope in Allah’s Infinite Mercy and that they are or will be forgiven. What a silly, self-deceptive excuse is this “30 year old young lady” story? The lady should not delude herself with self-complacency to later find, on the Day of Qiyaamah, her treachery around her neck like a dead albatross for all and sundry to behold.

Both of them should feel themselves to be dirty – filthy. The attainment of purity from their filth is no easy task. It requires repeated Taubah and self-imposition of penances. But then too, effacement from memory of the treachery is well nigh impossible. Only Allah Ta’ala can help in this situation.

The Maulana’s apology to the lady is stupid and baseless bunkum. What is there to apologize to her when she is the co-partner in the wickedness. Forgiveness must be sought from only Allah Ta’ala. We fail to understand this stupid concept of apology to the one with whom adultery was committed. Both are *zaanis* (adulterers) in the crime.

They have no option other than to repeatedly renew their Taubah. A scrambled egg cannot be unscrambled. The damage is done. Now remains only regret, Istighfaar, hope and struggling to gain greater proximity to Allah Ta’ala. This is what particularly the Maulana should do, using his knowledge, wis-

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USURPED PROPERTY

On the Day of Qiyaamah, the usurped property as far as it goes down into the depths of the earth will be made into a weight and tied around the neck of the usurper. In addition is the punishment of Jahannam. But people whose Imaan is extremely deficient really have no proper belief in the Akhirat. They have no *khauf* for Allah Ta’ala, hence their conscience

THE PIETY OF FORMER DAYS

“The ordinary pious people of former days were a hundred thousand

times better than the mercenary mashaa-ikh of the present times.”

“Alas! Prominent persons of the Deen, even

does not revolt when they usurp the Miraath (Inheritance) rights of the heirs. In particular, females are deprived of their inheritance. The brothers and the males of the family usurp their inheritance.

Molvies, nowadays are sending their children for western education. This indicates the little respect and honour for the Deen in their hearts. It is in-

deed a grave danger for the children of pious Ulama to pursue western education.”

(Hadhrat Maulana Ashraf Ali Thaansi)

THE LUSTFUL GLANCE

Rasulullah (Sallallahu alayhi wasallam) said:

“On the Day of Qiyaamah hot iron rods will be inserted into the eyes of one who looks with lust at a strange woman.”

DISGUSTING TREACHERY

(Continued from page 7)

dom and taqwa, and the lady should simply drench her musalla with tears of blood.

May Allah Ta'ala have mercy on both and on us all. No one is safe from the enemy- nafs and shaitaan. Our castigation is not from a pedestal. It is not to make them despair of Allah's mercy. It is to jolt them into realizing what they have perpetrated. It is clear to us that they have as yet not fully understood

the villainy of their treachery. Their self-diagnosis is wholly deficient, and this contaminates their Taubah.

Again we say that it is not contempt which underlies our reprimand. The one who offers naseehat from a high pedestal is worse than this treacherous couple. He is a veritable shaitaan giving vent to his takabbur. The *naasih* who proffers advice should always bear in mind what Hadhrat Nabi Yusuf (Alayhis salaam) said:

"I do not proclaim my

nafs to be pure, for verily, the nafs is a great commander of evil except the one on whom Allah has mercy." (Qur'aan)

Our harshness is only to jolt the two miscreants. It is for their own goodness in this dunya and the Akhirah. If they misconstrue it, the consequences for them on the Day of Qiyaamah are too ghastly to contemplate. May Allah Ta'ala forgive us all and save us from the evil of our nafs and the snares of Iblees.

UK Senior Muftis Promoting Female Participation

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females are still intermingling and queuing up on public roads to be vaccinated.

This trend amongst UK Muslims for females to join in these mixed-gathering demonstrations and marches is now being encouraged by Maulvis/Muftis.

Females are also being deliberately targeted by Masjid Committees into consultation programs of how their buildings are to be further developed? This is just a cover to actually creating so-called separate

facilities for females to attend Masajid in the UK.

There is all ready a clamour by females calling upon the authorities to legally force Masajid to become open to both genders – to the extent this Ramadhan, certain females were pleading for any Masjid not allowing this, to have their Charity, Tax-Exemption and Place of Worship statuses rescinded. (End of the Brother's letter)

COMMENT

As lamentable as the con-
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WOMEN BEWARE! DON'T TRUST THEM!

Nuqs fil Aql (intellectual deficiency) if coupled with lack of genuine *khauf* (fear) for Allah Ta'ala renders females extremely vulnerable preys for the concupiscent lusts of men. They become even more vulnerable when they repose trust on those who are supposed to be seniors and men of piety.

Women should not be fool themselves with the imaginary piety of a Maulana or Shaikh. His piety will evaporate if he relaxes his guard – the guard which Allah Ta'ala commands him to always adopt. The *Ta'leemaat* of the Qur'aan and Ahaadith have to be implemented in every detail. If not, no one is then safe from the

predatory onslaught of the nafs and the traps of shaitaan.

Women should beware and exercise extreme caution with molvis and shaikhs. In today's era these so-called 'scholars' are no different from modernist fussaaf and kuffaar. Their long kurtahs and beards are deceptive outer façades which

serve to trap unsuspecting, stupid women. We are aware of numerous cases of sexual misdemeanours between molvis and wives of others; between molvis and the female students they teach in these wretched girls madrasahs; between 'khanqaah' shaikhs and female mureeds.

In this era, a woman

should NOT think of becoming bay't to a sheikh. All 'shaikhs' of this era are scoundrels and bogus. Don't ever trust them. Don't trust the molvis! Don't trust anyone! And this applies to ourselves as well. Don't trust us! Don't trust even the intervening screen which the dacoits put up in girls madrasahs between themselves and their female

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KUFFAAR ARE DESTINED FOR EVERLASTING PERDITION IN JAHANNAM

Q. The Suffa Institution where Sheikh Zaheer Mahmood teaches has invited Yasir al-Hanafī to teach Aqeedah classes. He teaches that the kuffaar will go to Jannat because he is not obliged to search for the truth. He is not mukallaf.

If a kaafir rejects the truth which is presented to him due to a misconception, he will be forgiven. Someone asked him that if the cartoonists in France will be forgiven. He replied that this is possible according to the mainstream Ash'ari position which he follows. His talks have caused many problems in our community. What is his status in Islam?

A. Undoubtedly, this

character is a kaafir. We have never heard of Yasir al-Hanafī nor the Suffa Institution nor of its Sheikh Zaheer. However, what you have explained of him reveals that he is a kaafir masquerading as a Muslim. A character who subscribes to the blatant kufr ideas mentioned by you despite professing to be a Muslim is undoubtedly a Munaafiq destined for the lowest level in Jahannam.

The belief that a kaafir will go to Jannat is kufr. This Yasir is therefore a kaafir for teaching kufr. Whether a kaafir is *mukallaf* or not is an issue for Allah Ta'ala to decide. Our issue is to only state and believe what Allah's Shariah commands us. The Qur'aan

Majeed is replete with Verses which categorically proclaim everlasting perdition in Hell Fire for the kuffaar. Furthermore, a kaafir is *mukallaf* in so far as to worship One Creator. This suffices for us. There is no need to ramify into futile details such as the stupidities of the philosophers.

Allah Ta'ala is The Creator. He is Wise, Just and Merciful. We believe there is consensus on these issues among all Believers (Mu'mineen). So, whatever This Just, Merciful, Wise Creator will do with His creatures on the Day of Qiyaamah, whether He admits them to Jannat or condemns them to everlasting residence in Hell Fire, is His Prerogative and it will be

His Justice subject to His Wisdom.

It is stupid and satanic for anyone here on earth to decide on behalf of Allah Ta'ala and to fabricate ideas, theories and beliefs for which the only basis is personal opinion. We are required to only believe whatever Rasulullah (Sallallahu alayhi wasallam) has taught, and what is said in the Qur'aan Majeed. To traverse beyond this limit is Satanism.

This Yasir's ideas as explained by you are putrid and extremely corrupt. He will erode and destroy the Imaan of ignorant Muslims. This character does not follow the Ash'ari School. He follows the math-hab of

Iblees, hence he teaches Satanism.

Regarding forgiving the cartoonists or any other kaafir or enemy of Islam, the Doors of Forgiveness are perpetually open until the moment when the sun will rise from the west. If the cartoonists seek forgiveness and embrace Islam, they will find Allah Ta'ala Most Merciful and they will be forgiven. But if the Yasir Iblees believes that these vermin will be forgiven without them seeking forgiveness, then his idea is pure shaitaniyat.

May Allah Ta'ala save ignorant Muslims from the kufr fitnah of Yasir, the agent of Shaitaan.

NASEEHAT FOR THE PAPSMEAR 'MUFTIS'

The illustrious Shaafi' Faqeeh, Muhaddith, Mufasssir and Sufi of the 9th Islamic century, Al-laamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said:

"We (the Ummah) made a general Pledge to Rasulullah (Sallallahu alayhi wasallam) that we shall resort to medical treatment by means of Thikr of the Name of Allah Azza Wa Jal on the painful and ailing portion of the body.

We had pledged that we shall not call a tabeeb (medical physician) except if the sickness does not disappear with the Name of Allah Ta'ala. The reason for the sickness not being cured with the Name of Allah Ta'ala is deficiency of belief in the Name of Allah Azza Wa Jal. If the yaqeen is

powerful, a mountain will move with the Name of Allah Ta'ala as it had moved for Fudhail Bin Iyaadh (Rahmatullah alayh) and Sufyaan Thauri (Rahmatullah alayh) when they had climb Mount Thaur.

When on the mountain, Fudhail said: "*When the obedient slave of Allah says to a mountain: 'Move!' It will move.*" Then, suddenly the mountain moved. Fudhail said to the mountain: "*Stop! I did not intend you to move. I was only explaining an example.*"

When my Shaikh, Shaikh Ameenuddin Imaam of Jaamiul Ghumra in Egypt would take an oath that an object would move, it would move.

Shaikh Abdul Qaadir Ad-Dashuti (Rahmatullah alayh) said: "*Do not resort to a doc-*

tor for medical treatment except when you have not been cured by Ruqyah, and your Sabr has become exhausted. Only then will you be in need of a tabeeb (physician). However, the condition is that the physician should be a Muslim because the physician too has an effect in the cure by virtue of focusing on Allah Ta'ala in the medicine he prepares. The Yahood and Nasaara are not of this class, for verily, they are the enemies of Allah Ta'ala. Therefore it is improper for us (Muslims) to seek cure from them."

This should be the stance of Muslims. What can now be said about these rubbish maajin muftis whose brains are smeared with the papsmear filth and obscenity?

Moron muftis and stupid molvis who sanction the kufr papsmear satanism should renew their Imaan. Their halaalization of this obscenity is absolutely shocking and lamentable.

When afflicted with sickness, the Muslim's first resort should be the Name of Allah Ta'ala, not doctors. This is the Islamic stance when one is genuinely sick. Even the sick are advised by Islam not to make haste by running to doctors. The first step is the Name of Allah Ta'ala and the Qur'aanic Aayaat prescribed by Rasulullah (Sallallahu alayhi wasallam) for shifa' (cure). The next step is natural remedies, also prescribed in the Hadith. As a last resort due to Imaani deficiency

comes the doctor. And as far as possible avoid kuffaar doctors. Also search for a Muslim doctor whose Imaan is valid, not a zindeeq such as the kuffaar characters of so-called 'islamic' medical associations. All of them are munaafiqs.

This then is the law of the Shariah, namely, even the genuinely sick should not hasten to acquire medical treatment. What inference shall now be drawn from the absolutely horrendous and obscene papsmear filth which in entirety violates the purity and honour of the Muslim woman who is not even sick, but stupidly and satanically submits to be raped by these human devils? We seek Allah's protection from the horror of these doctor devils!

BARSEESAH IN THE TRAP OF IBLEES

(HE HAD LOWERED HIS GUARD)

Barseesah was a Raahib (Buzroog) during the time of Bani Israaeel. He had renounced the world and had devoted himself to the ibaadat of Allah Ta'ala. He was the most

pious saint in Bani Israaeel. During his time there were three brothers who had one young sister. The three sons planned to join a Jihaad expedition. However,

they were concerned about their sister. They had no relatives with whom they could leave their sister. They did not trust anyone. Finally they decided to leave her in

the care of Raahib Barseesah. They held him in the highest esteem.

They approached Barseesah and requested that he takes custody of their

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WOMEN BEWARE! DON'T TRUST THEM!

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students. These screens are there for deluding and deceiving. These screens are not adequate purdah. These screens are stupid. Molvis who teach girls should hang their heads with shame. They are a disgraceful lot of deceits. They are liars if they claim that their nafs is not incited when they teach giggling girls and hear their voices from behind the mock purdah screen. The *shahwat* is *ghaalib*.

Don't be trusting like the 30 year old lady whom we dubbed 'vixen'. In reality she is not a 'vixen'. She was entrapped into the tentacles of a senior Maulana who was supposed to know better. She was perhaps genuinely

'overwhelmed by his knowledge, wisdom and taqwa', hence lost her balance and became ensnared. But this evil Maulana misused his knowledge, wisdom and taqwa to derail a pure woman – to rob her of her *paakdamani* (moral purity). Therefore, never trust these scoundrels.

Islaah (reformation) of the nafs is waajib at all times. But in this era it cannot be achieved from the company of these scoundrel Satanists who pose as 'sufis'. The Mashaaikh say that when there is no true, genuine, Allah-Fearing Shaikh available, then hold on to the kitaabs of the Auliya. Read the life episodes and advices of the Auliya. Insha-Allah, you will gain

the requisite Islaah of the Nafs to endear you to Allah Ta'ala.

Don't fall into the traps of these bogus shaikhs and concupiscent molvis. Don't be deluded by their sweet talk, calling you '*Bhen! Bhen! (Sister! Sister!)*'. They are hypocrites and human devils who lure and seduce women under 'deeni' cover. They are wolves in sheep's skin.

Our advice to Sisters who communicate with Ulama is to do so *only* by e-mail or letter, never by phone. We maintain with emphasis that today it is haraam for a woman to speak to a man even on the phone, and it is haraam for her to speak to a man from even behind a screen. This is an age of the worst kind

of fitnah. Also, do not communicate with just any molvi, especially if he is a so-called 'celebrity'. And, NEVER commit the fatal moral blunder of seeking advice or deeni mas'alah from a facebook molvi. All facebook molvis are filth. With huge hyperbole in their hypocritical 'bayaans' they create red herrings which the stupid women swallow hook, line and sinker. Wallah! We believe that there is no worse rapist of female morals than a facebook molvi.

Your Haya and Imaan are invaluable treasures. Do not sully these treasures. Do not blemish this Amaanat with the concupiscent filth of these facebook molvis. They are ab-

solute Rubbish. In the words of Rasulullah (Sallallahu alayhi wasallam):

"*The Saalihoon (the genuine pious Ulama) are departing (from this dunya) one after the other in quick succession. Then will remain only ghutha (RUBBISH) like the chaff of dates or barley. Allah will have no care whatsoever for them.*"

We are in that age. There are no longer Saalihoon living. They all are under the earth in their graves. There now remain only RUBBISH. Don't trust anyone! Don't trust molvis! Don't trust shaikhs! And, don't trust us. Just take what we say in our writings. You will not find it anywhere in today's world. May Allah be with you all. Was-salaam.

BARSEESAH IN THE TRAP OF IBLEES

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sister until they return. Barseesah refused and sought refuge with Allah Ta'ala from them and from their sister. But, the brothers pleaded with him. Finally, Barseesah submitted to their appeals and instructed them to leave their sister in the room which was opposite his *sauma'ah* (place of worship).

Every day Barseesah would descend from his *ibaadat khaanah* to leave food for her outside the door of his *sauma'ah*. He would then lock the door of the *sauma'ah* and ascend the stairs. From inside he would call the girl and she would come to collect her food. This continued for quite some time.

Then Shaitaan began with his *talbees*. He started to whisper into the heart of Barseesah that the girl's emergence from her room was improper. People passing by would see her, and perhaps some evil man would even molest her. He then developed the idea that it would be better if he left the food at the door of her room. That would be even more rewardable by Allah Ta'ala. This '*logic*' whispered into his heart by Shaitaan appealed to Barseesah. He would then place the food at the door of her room without speaking to her. Some time went by in this manner.

Then Iblees approached him with exhortations of virtue and reward. The argument developed in his mind that if he placed the food inside her room, it would be better. This logic appealed to him. He submitted to this ploy of Shaitaan and for some

time thereafter he would deliver the food inside the room.

Iblees then whispered into him: 'She is extremely lonely and scared of living all alone. She will be comforted if at least you say a few words of *naseehat* (advice) to her.' However, he would not speak to her inside the room. He would speak to her from the window in his *sauma'ah* which was upstairs. Then Iblees whispered that it would be better if he descended from his *sauma'ah* and spoke to her from outside the door of his *sauma'ah*. Thus, he submitted to this satanic '*logic*' and daily sat outside by the door of his place of worship and conversed with her while the girl sat outside by the entrance of her room. By this time mutual conversation had become the norm, and this pattern continued for quite some time.

Iblees then tempted him to go a step further. Barseesah began sitting near to her by the entrance of her room. Iblees, pursuing his pernicious plot, whispered to him that it is more in conformity with modesty if he sat inside the room to converse with her so that passers by do not see her. Barseesah by this time was fully in the clutches of Iblees. He submitted to the satanic logic and would spend the whole day talking with her inside her room. At night time he would leave, ascend into his *sauma'ah*, and engage in *ibaadat*.

Talbeesul Iblees had thoroughly eroded the spiritual fibre of Barseesah. Now the process leading to the ultimate act of fornication was quite simple for Iblees. Soon Barseesah committed fornication and the girl became pregnant. She gave birth to a baby

boy.

Now came Iblees again and whispered to him: 'What will you do when her brothers return? You will be utterly disgraced and punished. The best option is to kill the baby and bury him.' And, this is what Barseesah did. He murdered the baby.

After he had killed the baby, Iblees again appeared to him and said: 'She has seen what you had done with her baby. Do you think that she will conceal this from her brothers? It is best that you kill her as well so that your deeds remain a secret.' Submitting to the shaitani command, Barseesah killed the girl. Then he threw her body and the body of the baby in a pit and covered it with a huge slab of stone. Then he ascended into his *sauma'ah* and once again engaged in worship.

When finally the brothers returned, they came to fetch their sister and questioned Barseesah about her. He praised her much, expressed grief and sorrow. He pointed to a grave, saying: 'That is her grave. She had died.' The brothers went to the grave and remained there for a long time making *dua*. They grieved and cried much. They stayed at the place for many days, and then departed for their home.

When they arrived home and went to sleep, Shaitaan appeared to the eldest brother in a dream. He assumed the form of a traveller. In the dream, Iblees explained the entire episode of his sister, mentioning where her body and the baby's body were. Then Shaitaan appeared in a dream to the other two brothers as well. He informed them precisely as he had informed the eldest brother.

In the morning when the three brothers met, they related their dreams. They were very surprised to learn that all three had seen identical dreams. The eldest said that the dreams were most probably false and satanic, and they should ignore them. The youngest brother, however, insisted that they visit the place to check. This they did.

They went directly to the spot indicated to them in the dream and found the two slaughtered bodies. When they questioned the *Raahib*, he now had no alternative but to make a confession. The brothers apprehended him and took him to the king. Barseesah was found guilty and sentenced to death by hanging.

When he was mounted on the scaffold for execution, Iblees appeared to him and said: 'Do you know that I was your companion who had trapped you into fornicating with her and killing her and her baby? If today you obey me, and reject (commit *kufr*) Allah Who has created you, I shall save your life.' Barseesah, panicking and utterly bereft of any spirituality, in desperation obeyed and committed *kufr*.

After he committed *kufr*, Iblees abandoned him. Barseesah was executed. In relation to this episode of *Talbeesul Iblees*, the following Qur'aanic *aayat* was revealed: ".....Just like Shaitaan when he says to a person: '*Commit kufr*.' After the person commits *kufr*, Shaitaan says:

'Verily, I am free from you. Verily, I fear Allah, The Rabb of all the worlds.'" (Surah Hashr, *Aayat 16*)

This anecdote is an excellent illustration of *Talbeesul Iblees*. It demonstrates how Iblees

confuses and deceives people. Even a Saint who had devoted his life to *ibaadat* became the victim of Shaitaan's deception.

By degrees Iblees eroded the spiritual fibre and defences of Barseesah who had fallen into the satanic trap and became the victim of his carnal emotions. Shaitaan is an exceedingly cunning enemy. He was aware that it would have been a futile exercise to attempt to lure and ensnare Barseesah into fornication and the ensuing crimes by making a direct appeal to his *nafs*.

He spun his plot and with great patience he unfurled his deception gradually. Degree by degree he succeeded in desensitizing Barseesah and eroding his spiritual fibre and moral inhibition to sin.

This is the way in which Iblees lays his traps and ensnares many learned men – *molvis* and *sheikhs* – in perpetration of the most heinous crimes against Allah Ta'ala. He appears in religious hues and raiments, and whispers religious ideas and altruistic ideals into the minds of the shallow-minded '*scholars*', who quickly fall prey to their *nafsaani* instincts.

He presents to them '*cogent*' reasons for ignoring Shar'i rulings and prohibitions for the sake of '*long term*' benefits which in reality are nothing but figments of their imagination – satanic mirages. Any act which brings in its wake violations of the Shariah is pure Shaitani and a classic example of *Talbeesul Iblees* regardless of the perceived benefits and virtues. There can never be virtue and benefit in an act which is accompanied by *haraam* misdeeds.

TIMESHARE SALES

Q. I was always under the impression that timeshare sales are impermissible until I stumbled across the fatwa of Mufti Ebrahim Desai who claims that it is permissible. Please clarify if timeshare sales are permissible.

A. These sales are not permissible.

Firstly, it should be understood that an issue may not be dealt with in isolation of Islamic morality and spirituality. Our life on earth is a transitory affair. We have been dispatched to earth with an evil nafs to purify ourselves for the Meeting with Allah Ta'ala and for our everlasting salvation and happiness in Jannat.

Therefore, any activity, practice or institution which is inimical and detractory of these lofty goals, will be haraam regardless of the legal (Fiqhi) validity which the practice may be having.

Taking up residence for even a day at an immoral resort in Tunisia or elsewhere is haraam, hence buying a timeshare unit in a property at a holiday resort where vice and immorality predominate is haraam even if it be assumed that the contract is technically valid. This suffices for a Mu'min. He need not go further than this ruling.

The halaalizing of this type of timeshare unit is in flagrant violation of the Qur'aanic command: "*Do not approach near to zina.*" The analogy for the zigzag mufti's licensing the haraam timeshare unit is like hiring a maid. Everyone knows that it is permissible to employ a maid. It is an *Ijaarah* contract. But if the mufti is fully aware or there is *ghaalib zann* that the objective is to fornicate with the maid, then by what stretch of Imaani logic and Ilmi logic will he issue a fatwa of *jawaaz* (permissibility) despite

the Fiqhi veracity of the contract?

The moron-maajin mufti may argue until doomsday and present pages of texts from Fiqhi kutub to bolster his evil zigzag fatwa of permissibility, but he cannot fool Allah Ta'ala with his corrupt fatwa which in reality is a licence for fornication. If the mufti has a valid conception of *Khauf-e-Ilaahi* (Fear for Allah), he will most assuredly advise the person of the impermissibility of hiring a maid without proffering pages of Fiqhi texts consisting of legal technicalities to bamboozle and to flaunt academic expertise when in reality he simply portrays his own academic *jahaalat*, moral deficiency and spiritual bankruptcy.

The Reality

In transactions of trade and commerce, the determinant is the reality of the concept, not the deceptive terminology. The principle as stated by the Fuqaha is "*Al-ibratu fil uqood al-ma'naa las soerah*".

Stupidly playing with words mentioned in the contract to deceive himself and others, the mufti maajin seeks to convey the idea of the timeshare concept being a sale transaction (*aqd-e-bay'*). But this is furthest from the reality of the concept of timesharing which every moron can understand is a plain *aqd-e-ijarah* (leasing contract).

The wording in the contract such as *deeded ownership and real property* does not alter the nature of the deal neither in terms of the Shariah nor in terms of the kuffaar law. The application of *real estate laws* in terms of kufr law does not transform the leasing contract into *aqd-e-bay'* according to the Shariah.

The liability of tax pay-

ment, far from transforming the lease contract into a sale transaction, only emphasises the invalidity of the whole contract by virtue of it being an egregiously *faasid* (corrupt) condition. Also, the addition of fees apart from the rental is another *faasid* condition.

In a sale transaction, the buyer becomes the sole owner of a tangible asset (*mabee'*). Once ownership passes to the buyer, it will remain his property as long as he does not alienate his ownership by means of selling it or making a gift of it or by his death when his heirs become the owners.

But this extremely deceptive leasing contract is falsely portrayed as a 'sale' transaction. The condition: "*the owner may do whatever is desired: use the week, rent it, give it away, or sell the week to another prospective buyer.*", states with clarity that the item of sale is *the week's residence*. There is no tangible asset which passes into the perpetual ownership of the imaginary 'buyer'. A temporary right is sold. The imaginary 'buyer' is the tenant.

Furthermore, what kind of sale is it which requires the return of the 'asset' after a week without the 'owner' receiving payment for an asset which the morons seek to present as the property of the lessee? And, what type of Shar'i sale is this stupidity which stipulates in the contract that the item is 'sold' for only a week, and after the expiry of the week it must be returned free to the 'seller'?

This absolutely corrupt and stupid fatwa is stupendously more stupid and bereft of Shar'i basis than this mufti's fatwa of permissibility of rum, whisky and vodka. The couple of Fiqhi terms incongruously employed by

the mufti only serves to highlight his *jahaalat* and his endeavour to deceive and mislead the ignorant who have no way of understanding the bunkum disgorged by the *maajin* mufti.

If a mufti lacks the ability and the *baseerat* to comprehend the practical consequences of his fatwa, then he is termed mufti maajin – mufti moron – mufti jaahil who is unable to distinguish between right and left. This is the *haal* of all zigzag muftis of our era.

Thus, timeshare hiring and time share sales in the haunts of zina, fisq and fujoor as are all the Hollywood, Bollywood and Devilhood centres of immorality, are Haraam. The Fiqhi texts should be left in the Kutub.

Assuming that the timeshare unit is not at a resort, and it is in a normal building in a normal residential area, then too, it is not permissible with the conditions stipulated in the contract with Interval International.

A timeshare deal is an *Ijaarah* (Leasing) contract. It is not permissible for a tenant to make a profit from the rented property. While he may let it out, it must be at the very same rental which he pays or paid the landlord.

The gold card membership and the concomitant perks are not permissible. The stipulation of benefits for the lessee in the *Ijaarah* contract is *faasid* which invalidates the contract.

The condition of allowing the tenant to make a profit by leasing the prop-

erty to a third party is *faasid* and not permissible.

The condition of allowing the tenant '12 additional weeks which can be utilized at any time of the year.....' is invalid and *faasid*. Such a benefit may not be stipulated for the lessee in the contract. The leasing out of the 12 weeks by the member thereby making a profit is invalid and not permissible.

The non-refundable payment is haraam. Furthermore there is no valid sale in terms of the Shariah. There is no asset which is for sale. The hallucinated 'buyer' (the tenant) does not become the owner of any asset which is purported as the item of sale. The further stipulation of a time, e.g. one week, two weeks, etc., is a glaring refutation of the claim that this system is a sale contract. It is a *faasid/baatil* ijaarah contract.

The further condition of the return of the unit (the so-called asset sold) after expiry of the leased period is an emphatic negation of the claim that the contract is a sale agreement. Everything from A to Z in the timeshare system is haraam. The whole contract is corrupt and not permissible in terms of the Shariah.

As for the permissibility fatwa issued by mufti Ebrahim Desai of 'Ask Imam', be informed that this person has strayed from Siraatul Mustaqeem. He peddles along the path of liberalism. He is adept in the art of zigzaggery, hence he issues zigzag fatwas of deception. He is astray and he misleads the ignorant and the unwary.

HONEST TRADERS

Rasulullah (Sallallahu alayhi wasallam) said:

- The aid of Allah is with pious traders.
- The honest uprighteous trader will be with the Ambiya, the Siddiqueen and the Shuhada.
- Halaal wealth is praiseworthy for a pious man.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

articles of Imaan and the five fundamentals of the Deen. Then make dua for her guidance. If she is sincere, she will gradually begin to understand the need to practise the Deen. When Allah Ta'ala grants *taufeeq*, she will understand and abhor the unnatural filth of lesbianism.

Q. Please comment on the method of the Tabligh Jamaat. Even before completing the two Sunnatul Muakkadah raka'ts of Maghrib, a Tablighi goes to the front, faces the musallis who are still engaged in Salaat. Then his bayaan starts. Should we leave out Awwaabeen Salaat to listen to the bayaan?

A. Unfortunately and to the detriment of unwary and ignorant Muslims, the Tabligh Jamaat has degenerated into a cesspool of *ghulu'* (*haraam extremism*). Their bayaan has absolutely no significance in relation to Aw-

waabeen Salaat. This Salaat is Masnoon. Never should one abandon Awwaabeen Salaat for listening to their bayaan.

In fact, they have innovated a greater bid'ah than their disturbance at the time of Awwaabeen. They give bayaans even immediately after the Fardh Salaat of Maghrib, Isha and Zuhr. This is not permissible in view of the separation between the Fardh and the Sunnatul Muakkadah not being permissible.

Q. I have to keep the 60 day Kaffaarah for having broken a fast of Ramadhaan without valid reason. However, Eid will be coming during my Kaffaarah time. Will the kaffaarah be valid?

A. If Eid interrupts, the Kaffaarah will not be valid. There has to be no interruption for the validity of the Kaffaarah.

Q. Is it permissible for women to look at men from behind the

nikaab?

A. It is not permissible for women to stare at males in the same way as it is not permissible for men to stare at women. The nikaab is not a licence for casting lascivious glances at males. The nikaab is to prevent the lustful gazes of men.

Q. A sheikh adds the name of his female mureed to a whatsapp group without the permission of her husband. Is this permissible?

A. The 'sheikh' who adds another person's wife or even his own wife on a whatsapp group is a real Iblees. If the husband consents, then the husband too is a shameless Iblees. People should stay far from this sheikh who is a shaitaan in human form. The woman should not remain a muridah of this fraud, crook, bogus sheikh who loots the haya of women.

Beware of the 'sheikhs' of this era who initiate mureeds,

especially females. These sheikhs are wolves in sheep's skin. Beware of them. Never trust them.

Q. Are there any halaal investments? Where can I invest my excess cash? Are the Islamic schemes offered by banks Shariah compliant?

A. We are not aware of any halaal investments. All investments advertised are corrupt in terms of the Shariah. While one does not have an avenue of investment, it is best to purchase gold coins to avoid one's money being corroded by inflation.

Q. Can a Muslim attend the funeral of his non-Muslim relative?

A. It is not permissible for a Muslim to attend the funeral of a non-Muslim even if the deceased is a close relative or even if a parent. It is a grave sin to attend the funeral of a non-Muslim.

HARAAM BISCUITS

A Brother wrote the following letter to a supplier of haraam biscuits halaalized by the Carrion Halaalizer, the MJC:

Hello Mr.Simon Mantelli,

My daughter from Cape Town visiting me in Durban brought me your 'Real Chocchip and Hazelnut Rounds' biscuit. I told her that I cannot eat the biscuits because it contain 'animal fat' and amongst other chemicals 'propylene glycol'.

Now propylene glycol is used as an anti freeze for motor vehicles. Animal fat on the other hand cannot be 'halaal'.

Animals slaughtered at commercial abattoirs do not follow the laws of Islam on the method of slaughter-

ing.

Mjc, your halaal certifying body, as well as all the other halaal certifying bodies are the evil illegitimate progeny of Satan. Boodle is their only concern. They have sold Islam for the millions they earn wrongfully.

Mr.Simon Mantelli, kindly remove your halaal sign so that Muslims do not consume your biscuits and also kindly try your best not to add these chemicals in food preparations. Thanking you, A.Elias. (End of letter)

Muslims are required to abstain from all commercially prepared biscuits. A number of mushtabah and haraam ingredients are used in these biscuits. Be contented with the halaal and tayyib biscuits prepared at home by the pure hands of your womenfolk.

UK Senior Muftis Promoting Female Participation

(Continued from page 8)

dition of the Ummah has become, it is the decree of Allah Azza Wa Jal which can not be thwarted. The predictions of our Nabi (Sallallahu alayhi wasallam) must come to pass. According to Rasulullah (Sallallahu alayhi wasallam), the worst of the people will be their ulama. Today these molvis and muftis are the scum of humanity. They have miserably betrayed Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam).

Ulama who are supposed to be the vanguards and protectors of Islam are the very ones who are today digging up the foundations of Islam paving the way for the demolition of the Deen. But Allah Azza Wa Jal will pro-

tect His Deen.

The rise of female 'leadership' and participation in the public domain have also been predicted by our Nabi (Sallallahu alayhi wasallam). Among the Signs of Qiyaamah, said Rasulullah (Sallallahu alayhi wasallam) is that "Men will follow women." Thus, the molvis supporting female participation in public activities are the fulfilment of this prediction of our Nabi (Sallallahu alayhi wasallam). While Rasulullah (Sallallahu alayhi wasallam): said "Woman is Aurah.", i.e. her entire being is to be concealed, the molvis are planning ways to advertise the women of the Ummah. Shaitaan has truly convoluted their brains.

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

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Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:
+27- 41 - 451-3566
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Important: Do notify us if a deposit is made in our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

Shawwaal
1442
June 2021

ZAKAAT NISAAB R 7,600
MEHR-E-FATIMI R 19,000